XIII.

SERMONS,

Preached
IN THE CHURCH
of Aldermanbury, LONDON.

VIZ.

1. *The form of wholsome words*, or *An Introduction to the Body of Divinity.* In 3 Sermons on 2 *Tim.* 1.13.
2. *The Righteous mans Plea to true Happinesse.* In 10 Sermons on *Psal.* 4.6.

To which is added,

An exact and learned Discourse,
perfected by the AUTHOR,

Concerning { The Definition / and / Distribution of } DIVINITY:

And
The Happinesse of Man.

By JOHN STOUGHTON,
Doctor in Divinity, sometimes Fellow of *Immanuel* College in *Cambridge*, and late Preacher of *Aldermanbury*, LONDON.

LONDON,
Printed by *J. Raworth*, for *J. Bellamy*, *H. Overton*, *A. Crook*, *J. Rothwell*, *R. Sergeir*, *J. Crook*, *D. Frere*, and *R. Smith*. 1640.

A FORME Of Wholsome WORDS; OR, AN INTRODUCTION to the Body of Divinity:

In three Sermons on 2 TIMOTHY, 1. 13.

Preached

By JOHN STOUGHTON,

Doctor in Divinity, sometimes Fellow of *Immanuel* College in *Cambridge*, late Preacher of *Aldermanbury*, LONDON.

ROMANS 6. 17. *Ye have obeyed from the heart, that form of Doctrine which was delivered to you.*

LONDON,

Printed by *J.R.* for *J.Bellamy, H.Overton, A. Crook, J.Rothwell, R. Sergeir, D. Frere,* and *Ralph Smith.* 1640.

TO THE

RIGHT WORSHIPFUL,

Sir RICHARD YOUNG, Knight Baronet; the Worſhipfull, M^r. GILBERT HARRISON, Alderman; M. ROBERT EDWARDS, Deputy of the R^t Worſhipfull Company of Merchant Adventurers, M^r. HUGH WINDHAM, M. EDWARD FOORD, M^r. HUMPHR: BERINGTON, MERCHANTS:

And the reſt of the worthy Inhabitants of the Pariſh of *Aldermanbury*, LONDON: Saving Health, true Riches, and eternall Happinſſe.

Right Worſhipfull, Beloved, and Chriſtian friends;

AS it was in the building of the Temple, many hands were imployed in the raiſing of that glorious Structure: *Solomon* did raiſe a tribute of men

for the work, and they were all imployed according to their ſeverall abilities; ſome did work in gold, in ſilver, in braſſe, in iron, in purple and blew ſilk; ſome did hew and ſquare, others did bear and carry the ſtones and timber, to the raiſing of that ſacred pile: ſo it is in the Church of God, of which that materiall houſe was a cleer repreſentation; there is no man ſo mean, but may be ſome way uſefull to the houſe of God; thoſe that cannot work in gold, and ſilver, and ſilk, yet may cut and hew; and thoſe that can do neither, yet may carry burthens. This latter is the task that I have undertaken; *viz.* To

ſerve

ſerve the Church, in bringing forth this proviſion which is here preſented to you, of another mans coſt indeed, yet not without ſome labour and care of my own, to prepare the table, and ſet things in order before you. I am the rather incouraged in it, becauſe I know that God can as well ſerve himſelf of my labour in this, as of the skill and ability of the learned Author: and if in this I may be a helper of the joy of Gods Church, I have wherein for to rejoyce.

Theſe inſuing Sermons were firſt preached unto you, they were yours in the delivery, and are yours of Right, as conceived

and brought forth for you; and I know not how you ſhould loſe your Right in the publiſhing of them, but rather owe Patronage, Apology, Harbour and Recommendations; therefore I have made bold to prefix your Names before them, and ſo to publiſh them for the good of the Church; being well aſſured, that you will not grutch this communication, of your own right and intereſt in them, to others.

For the Author, hee needs not my Candle to light his Sun, nor my Pen to make new impreſsions of honour and love in your hearts, who have ſo fully known his Doctrine, manner of

of Life, Purpoſe, Faith, Long-ſuffering, Charity, Patience, Humility, &c.

I may ſay of this poſthume Birth, that the Author died, as *Rachel*, in travell with it; and it may well be called *Benjamin*, the ſon of his Right hand: whil'ſt he was a carrying of you up into the Mount, to ſhew you the land of Promiſe, God took him, and by Inviſible meſſengers, caried him to the fruition of Eternall Bleſſedneſſe: he is taken out of your ſight, and if you deſire to finde him, you muſt aſpire unto the heavenly Paradiſe, by walking in that tract which he hath in his Doctrine here chalked out unto you;

you; and in thoſe ſteps of his religious and zealous converſation, which he hath walked in before you.

But leſt you ſhould let theſe things ſlip; this booke may be your continuall *Remembrancer*, in this, hee being dead, yet ſpeaketh. But his labour will be loſt, and my undertaking fruitleſſe, except pou be pleaſed to make the practiſe of theſe things your trade, and the meditation of them your Recreation.

Here you may ſee wherein true happineſſe doth conſiſt: the right placing or miſplacing of happineſſe is the Ruder of a mans life, the fountaine of his well

well or ill doing; according to which, men take their marks, and ſhoot right or wrong, in all the actions of their lives: you will be miſtaken, if you ſeek it in theſe outward things, it is only to be found in God; there is no other independant good, neither is there any other good that can be communicated to all the heirs of Bleſsing, but only God; that which all muſt poſſeſſe, and that together, muſt needs be ſome infinite thing. It will then be worth your while, to call off your affections from the world, and to abate of your eager purſuit after the things of this life: you are not made for Riches, but they are made for

you: the Bee will forſake the Flower that yeelds her no Hony; the fruit that the World affords you, is but like that which grows upon the banks of the dead Sea, a fair apple, which under a red ſide, contains nothing but duſt: it will be your wiſdom, not to cumber your ſelves about many things, when one thing is needfull: the ſaying of the Roman Generall to the ſouldier that kept the tents, when he ſhould have bin fighting in the field, *Non Animo mium diligentes*, will be uſed of God, if when he cals us to ſeek after true Happineſſe, yet vve buſie our ſelves onely about things of an inferiour Alloy;

God

God will not like ſuch buſie-bodies: our chiefeſt care and pains ſhould be beſtowed, in the attaining of that which is our chiefeſt Happineſſe; if you be induſtrious in this, your labour will not be in vain: you muſt think of Religion as of trading, which will bring no gain, unleſſe diligently followved and practiſed: Ariſe therfore, and be doing, and the Lord will be with you.

Give me leave to tell you, firſt, that God hath done much for you, exalted you to heaven, in regard of the means: It is true, your eyes have ſeen worthy Lights, ſhining in their life and Doctrine, and by death

extinguiſhed; and yet your loſſe hath not been more bitterly lamented, than in a good meaſure graciouſly ſupplied; the cauſes of your hope and joy, have been in a good proportion equivalent to your grief and loſſe.

Secondly, GOD looks for much from you; *viz.* an adorning of the Goſpel, and walking worthy of it, in a holy, fruitfull and obedient converſation: ſuch favours beſtowed, muſt needs raiſe great expectations; and this expectation fruſtrated, doubles the judgment. But I hope better things of you, and ſuch as accompany ſalvation.

You did receive the Author with

with ſo much love and honour, as that you cannot but countenance this Poſthume Birth, which was firſt conceived, and brought forth for you; & your ſelves being witneſſes, contains no other things, than what you have heard and learnt: and ſo, though others ſhould deny it, yet you muſt give unto it, Harbour and Intertainment. Therfore I have, in the name of the Widow of the Reverend Author, intitled you unto it. If it ſhall be approved uſefull to the Church, fruitfull to you, & beneficial to any, I ſhall rejoyce; my prayers ſhal be for their ſucceſſe, and for your happineſſe.

Yours, in the ſervice of your Faith,

A. B

To the Chriſtian Reader.

CHRISTIAN READER,

ACcept, I pray thee, from the hands of one of the meaneſt of the ſons of the Prophets, this inſuing Treatiſe. I know, it might have been tendered unto thee, by the hands of ſome more eminently learned, and better known in the Church, on whoſe judgment thou mighteſt more ſafely have repoſed thy ſelf; yet well knowing the worth of it to be ſuch, as that it will diſcover it ſelf, I rather chooſe to let my meanneſſe appear, than not to perform the dabs I owe to the memory of the Reverend Author. I am not ignorant, that this undertaking of mine, together with the Sermons themſelves, will be expoſed to many cenſures; ſome there are, whom no Sermon pleaſeth, longer than it is in hearing, or otherwiſe than it is extant in their own broken notes: but theſe forget, that reſpect ſhould be had unto the publike good; there are many precious labours of godly men, that are not fit to vaniſh into the aire, or to be buried in obſcurity. Others take offence at the imperfection of them, becauſe not left-written by the Author, but onely taken from his mouth; I confeſſe, if the Author had publiſhed them himſelf, they would have come forth more refined, and better digeſted than now they do; yet the good they may there do, prevails more for the ſending of them forth, than ſome imperfections (that uſually accompany the taking of other mens Sermons) may do to ſuppreſſe them. If my judgment fail me not, there is ſo much completneſſe in them, as that though the Author might have uttered Plura, more in lines; yet he could not have ſaid Plus, more in ſubſtance and effect, to any point that he hath handled.

handled. Others will except against them, and accuse them, as Lucilius *did the writings of* Fabianus Papyrius, *because they are so plain; to such I shall, in the behalf of the Author, borrow that Apologie that* Seneca *made for him,* Mores ego non verba composui, & animis prædicavi, non auribus: Epist. 100. *They are indeed so plain, as that the simple may understand them; and yet not so unpolished, as that the friendly, and judiciously curious may scorn them: what is here presented to thee, is expressed in the Authors own words (without adding to them, or detracting from them) as well as it could be taken from his mouth; it is published by, and compared with the exactest copies that could be gotten. The methodicall Analysis, prefixed before the Sermons, was left under the Authors own hand, as it is here tendred unto thee: though he did for the most part write all in Latine, yet this Analysis was left in English, which you have inserted in the Margent, answerable to the severall particulars treated on.*

Let not any prejudice forestall thee; I shall onely say unto thee, as Philip *to* Nathaniel, *Come and see, reade and consider, and the Lord give thee understanding in all things.*

Thine, in the service

of the Lord,

A. B.

The

The ANALYSIS

Of the Chapter, and of the Obſervations; as it was made by the Author, and left under his own hand, for the help of memory.

2 TIMOTHY, 1. 13.

1. Analyſis.
   1 Generall.
   - 1 Of the Epiſtle.
   - 2 Of the Chapter.
     - 1 Circumſtances of
       - 1 Perſons, written
         - 1 To *Timothy*.
         - 2 By *Paul*.
       - 2 Time,
         - 1 During bands.
         - 2 Before diſſolution.
     - 2 Subſtantiall ſcope.

   - 1 Entrance.
     - 1 Salutation, verſ. 2.
     - 2 Introduction, contains his love,
   - 1 Great; proved by
     - 1 Prayer for him
       - 1 Night and day,
       - 2 Without ceaſing,
       - 3 With thankſgiving.
     - 2 Deſire to ſee him, 4.
   - 2 Grounded; approved from his
     - 1 Tender love to *Paul*; tears, 4.
     - 2 True faith to God, 5. 1 Lineall, 2 Cordiall.
   - 3 Growing; improved, to impart by writing
     - 1 Scope, Sum, 6. Stir up grace.
     - 2 Reaſon, 7. Given for courage.
   - 2 Continuation; where a double

- 1. Admonition. Be thou not
  - 1 Negative; 8, preſſed from
    - 1 Nature of Goſpel; 9, 10
      - 1 Aſhamed of
        - 1 Teſtimony.
        - 2 Mee.
      - 2 Afraid.
    - 2 Condition of *Paul*; his
      - 1 Cauſe of ſuffering, 11, 12.
      - 2 Confidence, 12.
  - 2 Affirmative. 1 Hold, 13. 2 Keep, 14.
- 2 Provocation, from example of
  - 1 Inconſtant Deſerters, 15.
  - 2 Conſtant Adhærers, propounded with Prayer, Praiſes.
    - 1 Firſt,
      - 1 Prays mercie to houſhold, 16.
      - 2 Praiſes, 1 Charity, 2 Conſtancie, 3 Zeal, 16, 17.
    - 2 Second, 18.
- 2 Speciall.
  - 1 Prays mercie to ſoul.
  - 2 Praiſes ancient kindneſſe.

2 Obſervation. *It is a matter of great conſequence, for all, to have and keep a form of ſound and wholſome words, in the grounds of Religion, as a ſacred depoſitum, and rich treaſure.*

1 Explication. 1 Propoſition.

- 1 Object, in
  - 1 Generall.
    - 1 Words;
    - 2 Wholſome, for
      - 1 Subſtance of matter.
        - 1 Truth.
        - 2 Uſe.
      - 2 Form of words.
    - 3 Form;
  - 2 Speciall.
    - 1 Divine.
      - 1 Summe, Chriſt.
      - 2 Parts.
    - 2 Fundamentall.
      - 1 Faith apprehenſive.
      - 2 Love active.
- 2 Act;

- 1 Ἐχῃ have them
  - 1 Written.
  - 2 Printed.
- 2 φυλαξον. keep them.
  - 1 Copy of them.
  - 2 Originall laid up in treaſure of
    - 1 Memory.
    - 2 Underſtanding.
    - 3 Affection.
  - 1 Patronize, with
    - 1 Ability, Cautiouſly.
    - 2 Authority, Couragiouſly.
  - 2 Practiſe, ſincerely; 1 Fruitfully, 2 Conſtantly.
  - 3 Propagate, ſeriouſly by
    - 1 Planting.
    - 2 Watering.
- 3 Manner; as a
  - 1 Sacred depoſitum, παραθηκην.
  - 2 Choice treaſure, καλην.
- 4 Perſons.
  - 1 *Paul.*
  - 2 *Timothy.*
  - 3 Chriſtian.

2 Proof.

- 1 Scripture.
  - 1 Examples.
    - 1 All the Epiſtles.
    - 2 *Hebrews 6. 1.*
  - 2 Teſtimonies.
    - 1 *Rom. 12. 6.*
    - 2 *Tim. 2. 15.*
    - 3 *1 Pet. 3. 15.*
    - 4 *Rom. 6. 17.*
- 2 Reaſon.
  - 1 Neceſſity.
  - 2 Utility.
    - 1 Band of Unity, Verity.
    - 2 Bar againſt Hereſie, Controverſies.
    - 3 Key of Underſtanding.
    - 4 Lock of Memory.
    - 5 Help of Uſe, to
      - 1 Profit by others.
      - 2 Profit others.

2 Application.

1 Generall.

- 1 Juſtification of obſervers of this Rule.
  - 1 Perſons, with other; { 1 *Paul.* 2 *Timothy.* 3 Church.
  - 2 Manner wherefore, by
    - 1 Publick { 1 Creeds. 2 Confeſſions.
    - 2 Private writings for { 1 Unlearned catechiſts. 2 Learned bodies.
  - 3 Reaſon.
    - 1 Fidelity.
    - 2 Zeal.
    - 3 Wiſdom.
- 2 Reprehenſion of the { 1 Perfidiouſneſſe. 2 Negligence. 3 Folly.
- 3 Exhortation to
  - 1 Church { 1 Care; provide for { 1 Learners. 2 Teachers. { 1 Children. 2 Youngmen. 3 Fathers. 2 Caution; let it be { 1 Choice. 2 Cloſe. 3 Charitable. 4 Changeable.
  - 2 Miniſters { 1 Expound; { 1 Hiſtoricall 2 Dogmaticall } Truths. 2 Expatiate,
  - 3 Chriſtians { 1 Force to duty. 2 Fear not difficulty.

2 Particular.

- 1 Generals.
  - 1 Promiſe nothing.
  - 1 Perfect; for both { 1 Matter. 2 Method; but in a way { 1 Prudentiall. 2 Tolerable. 3 Indifferent. 4 Different. 5 Comprehenſive.
  - 2 Pleaſant.
  - 3 Particular of Divinity; { 1 Too Scholaſticall. 2 Comprehended already.
  - 2 Deſire of 1 God.

- 1 God.
- 2 You.
- 2 Specials.
  - 1 Inſtruction; 4 Truths; 2 Errors; 3 Doctr:
  - 2 Expedition;
    - 1 Whole work.
    - 2 A point, a day.

An exact Syſteme of Divinity,

PRESENTING

- 1 A Porch or Frontiſpice, premiſing four generall heads or rules, concerning
  - 1 The mark and ſcope which we muſt eye, and aim at; namely, the true
    - 1 Happineſſe.
    - 2 Religion.
  - 2 The line, by which we muſt levell at that mark, *viz.* the right knowledge of the
    - 3 Church.
    - 4 Scripture.
- 2 The fabrick or edifice it ſelf, preſenting maters of

1 Faith, to be known and beleeved,

- 1 Generall, concerning
  - 1 God, his
    - 1 Internall nature, as he is in himſelf in the
      - 5 Unity of eſſence.
      - 6 Trinity of perſons.
    - 2 Externall operations, as he hath manifeſted himſelf by
      - 7 Creation.
      - 8 Providence.
  - 2 Man in *ſpecie*, and the reaſonable creature in *genere*, vvhere ſome things

- 1 Fundamentally to be premised, concerning
  - 1 The subject capable of happines, *viz.* the reasonable creature, — 9 Angels; good, evill. 10 Man; Immor: soul: consc:
  - 2 The ground and rule of all processe with him towards happines, being only the wise good-pleasure of God, appointing — 11 Covenant. Seals. 12 Law. Sanctions.
- 2 Formally to be considered: Humane actions, whereof the
  - 1 Roots and principles, from whence they arise and issue, — 13 Free-will; acts, habits. 14 Grace.
  - 2 Branches and kindes, dividing themselves, and issuing from these roots, — 15 Sins; vices. 16 Good works; vertues.
- 2 Particular, in respect of the divers
  - 1 States of Man, differing in the
    - 1 Substance of the Covenant of Works or Grace, the state of — 17 Innocencie by Creatiō. 18 Fall and corruption.
    - 2 The form of Administration only, and dispensation of circumstances before and after Christ, the state of the — 19 Old Testament. 20 New Testament.
  - 2 Acts of Gods perfecting our salvation by degrees, and translating us from the state of
    - 1 Sin to grace, by steps and acts;
      - 1 Fundamentall preparing it for us by purpose and purchase, — 21 Predestinat: Reprobat: 22 Redempt: Incarnatiō.
      - 2 Formal conveying it to those who have interest in the former, by — 23 Vocation effectuall. 24 Justification actuall.
    - 2 Grace to glory,
      - 1 Inchoate here in a sweet taste, continuall and perpetuall, by — 25 Sāctificatiō, Privileges. 26 Gubernatiō, Exercises.
      - 2 Cōsummat in the ful draught, & perfected in the life to come, by — 27 Resurrectiō, Judgmēt. 28 Glorificat: Condemat:

2 Life,

2 Life, to be done and practiſed, which may be reduced to
- 1 Duties to be performed by the ſtrength of grace and vertue, more
  - 1 Generall; and thoſe either more
    - 1 Primary and predominant, directing in duty to God and Man } 29 Theologicall. 30 Philadelphicall.
    - 2 Secondary and concommitant, under which I comprize the vertues } 31 Cardinall. 32 Circumſtantiall.
  - 2 Speciall, regulating our lives, in reſpect of ſeverall
    - 1 Parts and conditions;
      - 1 Parts, teaching how to govern aright both our } 33 Hearts and affections. 34 Words and actions.
      - 2 Conditions, ordering and directing us according to our ſeverall, both } 35 Sex and age. 36 State and condition.
    - 2 States and relations, whether more
      - 1 Private, in a ſingle or ſociable life, alone or in company, } 37 Ethicall. 38 Oeconomicall.
      - 2 Publick, as we are parts or members of a Church or Common-weal } 39 Eccleſiaſticall. 40 Politicall.
- 2 Helps to be uſed, in regard of our
  - 1 Univerſall converſation,
    - 1 Principall, publick; the uſe of
      - 1 Means inſtituted by God, for our continuall reparation and improvement, } 41 Word of God, hearing. 42 Sacraments, receiving.
      - 2 Times conſtituted by God, for our effectuall renovation and inforcement, } 43 Sabbath. 44 Faſting.
    - 2 Additionall, private exercises, which are either more

1 Con-

- 1 Contemplative, and looking more immediatly towards God and heaven, — 45 Reading, Meditation. 46 Prayer, Thankſgiving.
- 2 Active, improving our converſe with men in the world, in our holy cariage, in our — 47 Cõmun: of Sts, Confer. 48 Particular vocation.

2 Particular condition, as we are either

- 1 Travellers itinerant, if
  - 1 Strangers yet, & aliens, to bring us into God, and force our — 49 Ingreſs, Examination, Reſolution.
  - 2 Domeſticks and children, to build us up in God, and further our — 50 Aggreſſe, holy Life, Death.
- 2 Souldiers militant, to
  - 1 Strengthen our weakneſſe in the — 51 Congreſſe, Spirituall warfare.
  - 2 Quicken our dulneſſe in our daily — 52 Progreſſe, with proficience to perſeverance.

The

SER. I.



The forme of wholſome *Words*,
OR,
An Introduction to the body of *Divinity*.

In Three Sermons,

2. TIMOTHY, 1, 13, 14. VER.

Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt JESUS.

That good thing which was committed to thee, keep, by the holy Ghoſt which dwelleth in us.

I Have hitherto treated on ſeverall Texts of Scripture, in ſeverall Arguments; which I conceive will be uſefull, having dependance one upon another. My purpoſe (as I partly intimated formerly) is hereafter, to treat upon Arguments that

ſhall hold a connexion together; to deliver, according to the words of the Text, and to my own intention, a *form of ſound words*; even the body of Divinity: and I ſhall chuſe out ſeverall Texts of Scripture for the ſeverall heads, and have now made choice of this Text of Scripture, to make entrance to the Diſcourſe; which contains an *Injunction and Exhortation*, from *Paul* to *Timothy*, to take care of that; that *he keep*, or *hold faſt a form of ſound, or wholſome words*.

Before I enter into the particulars, I ſhall a little acquaint you with the generall; both what concerns

1. *The whole Epiſtle*,
and
2. *This Chapter*:

And ſo proceed to one main obſervation out of the words, paſſing by many others which would offer themſelves, but different from the ſcope which I drive at.

1. To ſay but a word concerning the Epiſtle in generall, you may conſider both
1. The *materiall circumſtances* of it.
2. The *ſubſtantiall ſcope and drift* of it.

1. The *materiall circumſtances* are ſuch as concern both
1. *The perſons*.
2. *The time*.

1. Con-

1. Concerning the perſons: in one word, it is an Epiſtle, written by *Paul* the *Apoſtle*, to *Timothy* an *Evangeliſt*, as moſt Divines conceive.

2. For the *materiall circumſtances*, which concerne *the time:* in one word alſo, the *time* was

1. *During the bands of Paul*, while he was a priſoner for the Goſpels ſake; and in that reſpect to be had in precious account, and ſo much the rather,

2. Becauſe it was *not long before his deſolution:* which he foretels in this Epiſtle, which ſeemeth to be (as it were) the laſt words, the laſt Dictates of a dying man, yea a dying Martyr.

2. The *ſubſtantiall ſcope* and drift of it, was to *quicken*, and *ſtrengthen Timothy*, in the faithfull diſcharge of his Evangelicall Miniſtery, againſt all diſcouragements and hinderances that might any way abate his edge, and take off his vigour in it; as you may eaſily ſee in the whole courſe of the Epiſtle.

2. But to paſſe by all other things, and only to give a generall draught, and delineation of this Chapter, to make way to the words whereon I intend to ſtand.

There be two things which are mainly and principally contained in this Chapter.

1. We have the firſt *entrance* into the Epiſtle.

2. The *continuation*, or ſome part of the proſecution of the drift and ſcope of it.

SER. I.

1. In the entrance (to omit the *ſalutation*, verſ. 1, 2. which is ordinary in all the Epiſtles of *Paul*, and therefore I forbear to ſpeak any thing of it.)

2. The *Introduction*, by which the Apoſtle fals upon his ſcope, and upon his work that he hath to do with *Timothy* in this Epiſtle; it contains a ſweet expreſſion of the tender love and affection which *Paul* beareth to *Timothy*; and this he ſheweth

1. To be a *great love.*
2. To be a *well grounded love.*
3. To be a *growing and continuing love.*

Theſe three circumſtances are ſpecially obſervable:

He proveth, that it is great; and though it be great,

He approves it to be well grounded.

And in the laſt place, he doth improve it, and makes uſe of this love, to ſtir up *Timothy* to an improvement in all piety.

1. The greatneſſe of the Apoſtles love is expreſſed, and proved, and demonſtrated by a double fruit of it.

1. We have one fruit of this excellent love of *Paul* to *Timothy*, in the third verſe, immediately after the ſaluration contained in the two former: and it is *an earneſt prayer* for the good of *Timothy*, remembring of him in his abſence; though

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though he were diſtant far in place and perſon, yet there was a ſoder that held him to *Timothy*, that joyned him to *Timothy*, and made him to preſent him to God in his prayers continually: if you will reade the verſe, you have it very emphatically expreſſed in three very choice circumſtances; *I thank God, whom I ſerve from mine Elders, with pure conſcience, that without ceaſing, I have remembrance of thee in my prayers, night and day.*

1. He prayeth for him *night and day*, in the latter end of the verſe.

2. Night and day, *without ceaſing*, without interruption or intermiſſion: and he doth it with ſo much ſtrength, and tenderneſſe of affection; (as *Chryſoſtom* upon that place obſerves) ὑπερβολὴ; it is a very hyperbolicall love which the Apoſtle ſheweth to *Timothy*, in that he doth *bleſſe God that he prayed for him; I thank God:* and he bleſſeth God, which is an Argument of very ſweet love, and tender affection of his heart, working towards the good of *Timothy*, remembring him continually in his prayers.

3. There is a ſecond fruit of this love, by which the Apoſtle demonſtrates the greatneſs of his love, and that is in the fourth verſe, *Deſiring to ſee thee:* there is a ſtrong attractive between Chriſtian and Chriſtian, that do know one another, that draweth them ſtrongly together, and prevaileth againſt all diſtance

of place; ſo as they do not only remember, but they do make out towards the injoyment one of anothers company: and this *Paul* demonſtrates to *Timothy*, and it is expreſſed emphatically, as though much of *Pauls* comfort, and much of the happineſſe and ſweetneſſe of his life, did depend on the injoyment of *Timothy*, *that I may be filled with joy*: as if he ſhould ſay, he ſhould be full of joy in his preſence: and this is the firſt circumſtance, *viz.* the greatneſſe of his love, expreſſed by his prayers for him, and his deſire to ſee him.

2. But then ſecondly, this is not an inordinate love, a miſplaced love, or a meer naturall and carnall affection that *Paul* had to *Timothy*; but it is a ſpirituall, and ſubordinate love, which is grounded upon very great reaſon, which is (as you know) the other circumſtance: now this he approves to be a well grounded love, which he bears towards *Timothy*, from a double conſideration:

1. Firſt, his *tender love to Paul*, expreſſed in his *tears*, v. 4. *Magnes amoris amor*, love is the loadſtone of love; and therefore he ſaid right, *ſi vis amari, ama*: the moſt effectuall charm to draw love is, the ſence and experience of the love of an other towards us: He is of a very barbarous ſpirit that will not reciprocate and anſwer love with love: and thus the Apoſtle intimates as the firſt ground of his love, the tender love, and tender affection of Timothy towards Paul, and

and therefore if it were for nothing elſe, but for his love towards him, he loves him and that is intimated in the 4 verſe *remembring thy tears*: I refer it for the preſent (and ſo I conceive it very reaſonable) to the laſt parting of Paul and Timothy, now to thoſe that are united together in ſtrong affection it is death to part: It is like a child that is to part with the nurſes breſt and muſt be weaned, there is a great deal of mourning, and pining, and languiſhing away to think that he muſt bee weaned from his breaſt, from whence he hath ſucked ſo much ſweetneſſe and nouriſhment: Such an affection there ſeemed to be ſtirring in Timothy towards Paul, at there parting: Now Timothy having long injoyed the ſweet, and comfortable communion of Paul, and the happineſſe of his fellowſhip whence he had ſucked ſo many inſtructions, ſo much edification, ſo much of his eſtabliſhment, now upon the apprehenſion of parting with him, he apprehends he muſt be robbed of all this; the thought of this like a child made him breake forth into teares: ſo that is the firſt ground of Pauls love to Timothy: Timothyes love to him.

2 *His true faith to God which was lineal, Cordiall;* this is another ground, which the Apoſtle produceth to prove the groundedneſſe of his love, and that was Timothyes deſert, having that which was worthy to be beloved. There be two things ſay the Philoſophers that are the

SER. I. the fountaines of love; A man loves either διὰ τὸ ἴδιον, or διὰ τὸ ἀγαπητὸν. i. e. either becauſe the thing is his own; or elſe becauſe the thing is worthy to be beloved: a man loves his child, though it be not ſo faire, or ſo witty, or ſo commendable as many others are, yet he loves it, becauſe it is his owne; and thoſe that are our owne, that are made ours, are alſo made love worthy, for that is a good ground of love διὰ τὸ ἴδιον,: But yet the higheſt ground of love; is διὰ τὸ ἀγαπητὸν. i. e. worthines of love; and this ground of Timothyes worthineſſe, as the ground of Pauls love, the Apoſtle mentions in the 5 verſ. you ſhall find it there fully expreſſed: *When I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy grandmother Lois &c.* The lineall and cordiall pietie of Timothy; the piety of Timothy which Paul knew, and was perſwaded of, and had experience of, was the great bond that tyed the heart of Paul to Timothy: and that is ſo much the more commendable becauſe it was piety laid in the right line; he was deſcended from a pious family, from pious parents; he mentions his mother and his grandmother, which is a circumſtance that addes ſome beauty, ſome gloſſe: it is a ſweet thing to ſee the children, and grandchildren of thoſe that have been in covenant with

with God; of thoſe that have feared God, to ſee them tread in their parents ſteps, to continue their piety, that it doth not fall to the ground; but to perpetuate it, and carry it to another generation; it is a thing that much commends, it is a very great ſhame when it is not ſo, and a very ſweet thing when it is ſo: But all this were nothing, if he were deſcended from a Godly family and himſelf not ſo: therefore the Apoſtle commends him to be ἀνυποκρίτου πίστεως i. e. *of ſincere faith*, of which he was perſwaded not only in reſpect of his relation to the religious family of which he was; but for the grace which was in himſelfe: being *aſſured that it dwelled in him alſo* which is the ſecond circumſtance, it was a great love, and a well grounded love: It was a *continuing*, or rather *a growing love*: and therefore the Apoſtle infers upon this thing, this very love of his towards Timothy was the ground of his writing to him; and therefore what ever came from him now, it ariſed from his love, and was a fruit of it, and therefore might make it more welcome, and acceptable to him, and conſiderable by him, to whom it was written: and in that particular is expreſſed. SER. I.

1. The *whole ſcope* of *Paul* in this Epiſtle: and the ſume of it, wrote to him for this purpoſe, out of his love: knowing his Godlineſſe & piety, he takes occaſion to build him up, and incourage him more and more in it, and there-

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fore to *put* him in *remembrance* that he *stir up the gift of God that was in him* verſe 6:

2. *The reaſon of it* in the 7 v. becauſe that he had not received *the Spirit of fear*, but the ſpirit *of* love, & power: It was given him for that purpoſe to ſtirre it up; *God beſtowes no grace upon any that it ſhould lye onely ſleeping in the aſhes, that he ſhould ſuffer it to be ſtifled, but all graces are given as tallents, to be imployed; and ſet aworke for our Maſters advantage:* But I feare this is a little to farre off, and therefore I paſſe it. Thus farre we have the entrance into the Epiſtle: wherein the Apoſtle Paul layeth his foundation of his diſcourſe upon his love, to make all that ever he ſhould write to be more effectuall with Timothy, that it might work more upon him.

2. The reſt now is the *continuation of the materiall paſſages of the Epiſtle*, and I will go no further in it, then it reacheth in this chapter: and in it, the remainder of it, hath theſe two things done by the Apoſtle.

1. We have firſt of all a *double admonition* given to Timothy.

2. A *double provocation* for the receiving and practiſing of this admonition.

There is a double admonition.

1. A *Negative* } Admonition.
2. An *Affirmative* }

The *Negative Admonition* is expreſſed in the 8 verſe, and there be ſome particulars in the Admonition

Admonition it ſelf, beſides the proſecution, which I will but touch. SER. I.

The ſum of the Admonition lieth in two things:

1. That *Timothy* ſhould not be *aſhamed*, either *of the teſtimony of the Lord*, the witneſſe bearing to the truth of the Goſpel; nor *of Paul*, that was a *priſoner* for this: the bands of *Paul* ſhould not make *Timothy* to bluſh, or be aſhamed; but rather that he ſhould compoſe himſelf, and not be unwilling to ſuffer with *Paul*, and ſuffer with the Goſpel, yea to ſhare with him in his ſufferings. That is the ſum of the Admonition, and there be three branches of it,

1. That he ſhould not be *aſhamed of the teſtimony* given to the Lord, to the truth, to the Goſpel.

2. That he ſhould not be aſhamed of it the more, becauſe *Paul* was in diſgrace for it, was a *priſoner* for it.

3. And laſtly, that he ſhould take part and ſhare with him, even in his ſufferings; *ſhould be partaker of the afflictions* that *Paul* was ingaged in, for the Goſpels ſake.

And as there be theſe three branches of the Exhortation, ſo there be two Arguments which the Apoſtle doth preſſe for the ſeverall branches of this duty, proportionable to the difficulties of it.

1. He had no reaſon to be aſhamed of the Goſpel; and the reaſon is expreſſed in the 9

SERM. I. and 10 verſes. *From the condition and nature of the Goſpel:* it is the Goſpel which contains the treaſures of all truths, prepared long ago, but revealed to the ſervants of GOD in latter times; by which we are made partakers of the high, holy, and precious calling, by which all good, and all happineſſe is conveighed unto us: and therefore in regard of the nature of the Goſpel, little reaſon for any man, for *Timothy*, to be aſhamed of that, in which he ſhould glory, and in which was contained all the happineſſe that ever he, or any other was, or ſhall be made partaker of.

2. Conſider the *condition of Paul:* there was no reaſon that *Timothy* ſhould be aſhamed of *Paul*, though he were a priſoner for the Goſpel, under a cloud, and under diſgrace for it, that he ſhould not ſhrink from him in that reſpect, and be loath to own him: and that is expreſſed,

1. If we look upon *the cauſe of his ſuffering*. it is not ſuffering, but the cauſe of ſuffering, that caſts diſgrace or dirt upon a man, that makes him contemptible, becauſe he ſuffers, as the ſaying of old in this caſe was, *Non pœna ſed cauſa facit martyrem*: nor 'tis not the puniſhment, but the cauſe that makes a malefactour, and ſo makes a man liable to ſhame and reproach: if a man ſuffer for a *good cauſe*, it is *honorificall*, not ſhamefull and reproachfull, if *Paul* had ſuffered as a *malefactour*, his friends might

might have hang'd down their heads, and hid their faces, and have counted it as a diſparagement unto the family of *Paul*, and all his friends and all thoſe that were in relation to him: But to ſuffer in a noble and good cauſe, not as a malefactor but as a martyr, for the Goſpels ſake, there was no reaſon that any followers of his ſhould be aſhamed of him; and the Apoſtle expreſſeth that in the 11 and 12 verſes: *of which I am made a preacher, and Apoſtle and teacher of the Gentiles; For the which cauſe I alſo ſuffer theſe things, but I am not aſhamed &c.* as if he ſhould ſay there is nothing can be caſt in my teeth, and however I be under a cloud and in diſgrace, yet there is nothing can be laid againſt me, but that I have brought this upon my ſelfe, by diſcharging my office faithfully, which is ſo far from being deſpicable that it is honorable. SER. I.

2. As his *cauſe* was good ſo was his *confidence*, this is the other branch of the incouragement, not only not to be aſhamed, but even to be willing to ſuffer for the Goſpel, and to take ſhare and part with him in it, and this the Apoſtle expreſſeth in the 12 verſe, as his cauſe was good, ſo his carriage and confidence, his owne temper and diſpoſition in his ſuffering was ſuch, as that no man that well conſidered it, had reaſon to be aſhamed; *I am not aſhamed* my ſelf, and indeed, why ſhould any man be aſhamed of another that ſuffers for that thing,

SER. I. of which he rather hath cauſe to glory, than be aſhamed. Nay he addes, *I am perſwaded, and beleeve that he* (viz. God) *is able to keep that which I have committed to him*, (that was his ſoul, though it is not expreſſed, yet it is ſuppoſed, intimating his belief, that God would keep his depoſitum, his ſoul, which he had committed to him) *againſt that day:* now in ſuch a caſe as this (as the ſaying was) *it is a wrong to a martyr, to pity him, or to weep for him*, (I will not ſay, as ſome adde) *to pray for him*. It is a wrong to a martyr, to be aſhamed of him, or to mourn for him, eſpecially when the martyr himſelf is couragious, and glorious in his cauſe, and God hath ſo mightily ſupported his ſpirits, and ſet them ſo high, that he can feel nothing, but bear all eaſily: I ſay, when God hath exalted his ſpirits, and elevated them thus, it is an incongruous thing for others to be caſt down, there is no congruity in it.

And this is the firſt of that double precept of Paul, verſe 2 the Negative precept, wherein he commandeth Timothy not to be aſhamed, which the Apoſtle propounds in the firſt place, leaſt that ſhould be a rub in the way; leaſt the conſideration that he was in priſon, in diſgrace, in bonds and afflictions, might make Timothy cold, and ſhrink away from him.

2. He addes another to that, and that is an *Affirmative* one in the verſes which I have read,

read, and this precept too is double: *hold faſt*, in verſe 13, and *keep* in the 14 verſe. SER. I.

In a generality only I ſhall expreſſe thoſe things now (and reſerve particularity till I came to my point) But now in the generality, either of them both theſe three things are obſervable.

1. There is the *act* that is injoyned in one verſe, *hold faſt*, in the other *keep*: the ſame properly, though expreſſed variouſly.

2. There is the *object* expreſſed in one verſ, *a form of wholſome words*, expreſſed in the other that good depoſitum, or *that worthy thing* which was committed to thee; which was the very ſame thing, that ſame form of wholſome Words, which was depoſited unto him.

3. And there is the *manner* of performance of both theſe; in the former intimated, hold faſt *in faith and love, which is in Chriſt Ieſus*, though I confeſſe and ſhall touch afterward, that it may admit of another interpretation, and that in a very good ſence, yet I thinke that is part of the Apoſtles meaning, to expreſſe the manner, how he ſhould hold faſt a form of ſound and wholſome Words verſe 2 *in faith and love which is in Chriſt Ieſus*: they are the two hold faſts) and the latter is expreſſed, but more deeper, and from a higher ground and ſtronger head, and that is *by the ſpirit of God which dwelleth in us*; he muſt keep thoſe things that were committed to him by the ſpirit of God; and

SERM. I. and indeed that is the ſpring and root: our grace doth immediatly lay faſt hold on theſe things that are committed to us from the word of God; but it is the ſpirit of God that breaths in us that grace whereby we lay hold, and which ſupports us, and enables us continually; and it muſt be his ſtrength that muſt enable us to hold ſtedfaſt, and conſtant, in any good thing.

There remains now but one thing, and ſo I ſhall diſmiſſe the generall delineation of the chapter: you have heard the double Admonition; there is likewiſe in the latter end of the chapter, from thoſe verſes that I have read, to the end of the chapter,

2. A double provocation, by which the Apoſtle *Paul* doth labour to preſſe and inforce *Timothy* upon this duty, and both of them taken from Examples.

There are { 1. *Evill Examples*; and 2. *Good Examples*:

By both which the Apoſtle ſpurs *Timothy* on, and provokes him to this duty, by the *indignation* of the evill, and by the *emulation* of the good.

1. The evill Examples are of *inconſtant Deſertors*, expreſſed in the 15 verſe, *Thou knoweſt* (ſaith *Paul*) *that all that are in* Aſia, *have deſerted me*;

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me; declined me, turned away from me: which is no new thing for a man that comes to ſuffer for the cauſe of God, though he do it never ſo diſcreetly, though he do it with never ſo much conſtancie, nay though he do it never ſo honorifically, for the publike good, and the publike cauſe: I ſay it is no new thing, to have many turn their backs upon them then, to count a man for a fool, and ſo to leave him: it was *Pauls* caſe, he did meet with ſuch, *all that were in* Aſia, *turned from him*, and forſook him: as they that (it may be) *cryed Hoſanna* before, were ready now to cry out, *Crucifige*, crucifie him. Now he was under a cloud, and under a ſtorm, they were afraid of him, and now they would not look on him, they ſhrink back from him: and the Apoſtle preſſeth this conſideration on *Timothy*, not to diſhearten him, or to put him in the ſame courſe, but to oblige him ſo much the more to ſtick cloſe to him in the cauſe of Chriſt, becauſe of the neglect of it. There be ſo many that fall off from the ſervants of God, when they are in their afflictions, that thoſe who are ſincere, they had need to perform their duty ſo much the more cloſely and ſweetly, to keep to them, and recompence all the diſcomforts, and diſcouragements vvhich they do meet withall, from falſe friends, and falſe profeſſours. There is a great neceſſity, and ſo a great obligation lieth upon godly perſons,

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on thoſe that are truely ſuch, out of the conſideration of the treachery, and perfidiouſneſſe, and cowardiſe of the wicked, ſo much the more to ſhew themſelves, to ſtand by, and comfort the Saints of God in their ſufferings.

2. The good examples are, of *conſtant Adherers*: and there is one thing in it, which I ſhall note by the way, *viz.* the great difference of the Apoſtles propounding of the one example; and of the other; he propounds the bad example with a meere bare mention, *all have forſaken me*; without any paſſion, without any bitter harſhneſſe, or railing againſt theſe men, he forbears this, and paſſeth by all that, and covers it: but he cannot forbear, when he propounds the good example, but doth it with a great mixture of affection, and it is very emphaticall, home, and full, omitting no circumſtance that might adde any commendation, or ſet any beauty, or gloſſe upon it. The good example is that, though there were many that forſaked *Paul*, deſerted him, even *all that were in Aſia*; yet there was one that durſt own him, when all the reſt left him, and that was *Oneſiphorus*: and this example of *Oneſiphorus* he propounds very emphatically;

1. With a *mixture of prayers* to God for him, and by way of recompence (as it were) having ingaged God to be his pay-maſter.

2. With a *mixture of praiſe*, and commendation,

dation, in an ingenuous acknowledgment of his fidelity and conſtancie, in adhering to him; and you may finde this mixture in a double degree: SERM. I.

1. In the firſt place, we have *praying for him*, that God ſhould be mercifull to his houſhold, *The Lord be mercifull to the houſe of Oneſiphorus*, in the 16 verſe. And with that is mingled,

2. *The praiſe*, and commendation of the conſtancie and fidelity of *Oneſiphorus*, in theſe circumſtances:

1. His *charity* and *mercie* to *Paul* in generall, in his conſtancie to him in afflictions, *often refreſhing him*, in ſweetning of his ſpirits, and cheering him; he did not do it at other times onely, but in his bonds, he was not aſhamed of his bonds.

2. Nay, more than ſo, there was yet ſomething more in ſpeciall; he did it more tenderly, and cheerfully, yea and more carefully in his bonds, than he did before, when he was at liberty, when *he was at Rome*, (as it is in the 17 verſe) *he ſought him out very diligently*; he did not onely when *Paul* met him, when he did meet him (as it were) in his diſh, and then give him a cold complement, and ſalute him; but whereas he might have declined *Paul*, *he ſought him out very diligently*, very carefully, hazarding and ingaging himſelf in this cauſe for the comfort of *Paul*.

2. Then there is a ſecond ſetting of it out,

SER. I. for the Apoſtle could never have done with this: but there is a ſecond mixture in the 18 verſe. There is again

1. A *repetition of prayer* for *Oneſiphorus*, that had ſo carefully ſought him out, and never left till he found him; *viz. That the Lord would grant unto him, that he might find mercie*, when he ſought it, in the moſt needfull time, in the great day, in *the day of the LORD*. And withall,

2. There is again a *repetition of praiſe*, for he cannot take off his hand, cannot ſay enough (as a thankfull ſpirit, and an ingenuous ſpirit will not let fall any good received, nor keep back any praiſe that is due to it:) and this *Paul* expreſſeth in the very laſt clauſe, and latter part of the verſe; he comes in there with a new ſupply of praiſe, *What he did, in how many things he miniſtred to me at Epheſus, thou knoweſt very well:* he remembred his *ancient kindneſſe*, and makes mention of it here to his praiſe. And if there were no other thing in the world (though a man had no other reward) it were enough to incourage a man, to ingage the *prayers*, and to deſerve the *praiſes* of a *Paul*; to be praiſed by *Paul*, and to have *Paul* as a Remembrancer at the Throne of Grace: to get the prayers of thoſe that are faithfull, and to deſerve the praiſes of thoſe that are faithfull; were there no other recompence in the world, it were enough (&they that would have

a ſhare

a ſhare in the reward of a martyr, muſt have a ſhare in the affliction of a martyr) however (if there were no other reward) it were (at leaſt) no contemptible thing, to be paid in prayers, to be paid in prayſes, eſpeciall from ſuch as are as Paul. SER. I.

I now come to the place which I have pitched upon, and I ſhall forbear all obſervation which might be raiſed out of the context and paſſe by alſo all the particulars which might be ſeverally raiſed (and that naturally enough) out of the particular words of the text: There is but one thing that I ſhall pitch upon, & in that one obſervation take occaſion to explaine ſo much of the words of the text as may be any way needfull.

The point, or obſervation which I ſhall commend to you out of theſe words, it is this.

It is a matter of high concernment for all, to have and keep cautiouſly, as a ſacred depoſitum, as a rich treaſure, a form of ſound, and wholſome Words, eſpecially in Divine, and fundamentall truths: that ſhall be the obſervation which I ſhall onely propound, and proſecute out of the words, and I ſhall ſo much the rather propound it more fully and largely, becauſe I would comprehend in it, ſo much as might give me a hint to explicate all the words that are neceſſary to be opened in the text. *Doctrine.*

I conceive it takes in all the whole ſubſtance and ſcope, of that which the Apoſtle doth here

SERM. I. here commend to Timothy, and that which ſuits very well with the ſcope of the buſineſſe we have in hand:

There be foure things, which I ſhall briefly open for I will not be large in the point.

1. The *obiect* of the duty, ſpecified.

2. The *act* of that duty, injoyned.

3. The *manner* of performing the duty, intimated.

4. The *perſons* who are obliged to this duty.

And every one of theſe is couched in the propoſition I named, and hath ſome neceſſity, and uſefullneſſe in the point it ſelfe.

The Object. 1. The firſt thing conſiderable in the point is the *object of this duty*; and we have it propounded in the words of the text, and therefore I ſhall go no further.

For the explication of the object, I ſhall propound it in a more *generall*, and in a more *particular* way: the whole is *generally propounded*, and *particularly circumſcribed* in the words of the text.

Generally propounded, 1. In the *generall propoſition* there be theſe three diſtinct branches obſervable: and I ſhall give but a brief touch of either of them.

1. *words*.

2. *Sound* and *wholſome words*.

3. A *forme of ſound and wholſome words*.

In a word I ſhall ſay ſo much as is neceſſary for the underſtanding of the meaning of all theſe; What is meant by *words*?

What

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What is meant by *ſound and wholſome words*, for ſo the originall hath it, ὑγιαινόντων λόγων: i. e. ſound or wholſome Words.

And what is meant by a form of ſound Words ὑποτύπωσιν, as the word is, a dilineation, or plat form of wholſome Words.

1. For the former, what is ment by *words*, a word will ſerve the turne. It is not bare words, letters and ſillables, that the Apoſtle ſpeak of, but *divine truths* and *Doctrines* expreſſed and couched in words: I ſay divine truths and ſentences, grounds and principles, which are here called words; becauſe they cannot be expreſſed but by words: and this thing is ſo familiar among all ſorts, that I will not adde any thing more. Words.

2. But then for thoſe *ſound and wholſome words* that are recommended here to his cuſtody, what is the meaning of them. Sound and wholſome Words

In few words for I will not expatiate, but circumſcribe it in a narrow compaſſe, Words and truths, principles and Doctrines, they are ſound and wholſome when they are ſo.

Both { 1 For the ſubſtance of *matter*: and 2 For *the form* of them in which they are expreſſed, and conveighed.

Which I might have taken, from the former words; but I rather take it in that place.

1. There is a ſoundnes, and wholſomnes in reſpect For the Subſtance of matter.

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ſpect of the ſubſtance of matter; which the Apoſtle doth injoyn every man to take care of, eſpecially Miniſters, that the things which they deliver, be ſound and wholſome, in regard of the matter; and that is the main thing, as I conceive.

Now there be two things moſt principall, to make the matter of words that are delivered, wholſome and ſound.

Soundneſſe of Vſe.

1. The ſoundneſſe of *truths*, of holy truths.

2. The ſoundneſſe of *uſe*, and profitableneſſe.

And they are here chiefly recommended to Miniſters, and in due place to all: to have a ſpeciall care of having, preſerving, and keeping very charily ſuch ſound words, and truths, as that

1. There may be no words, no Doctrines, no principles delivered in the Church of God; but ſuch as may be full of certain, and holy, and pious truths, ſuch as are agreeable with truth, according to the word of God, according to the analogy of faith; that is the firſt, the ſoundneſſe of truth.

2. But the other kinde of ſoundneſſe, or a ſecond branch of it, may be a ſoundneſſe of *uſe*, that their words may be ſuch as are fit for edification. There may be many things true, but there may be ſo little ſubſtantialneſſe, ſo little ſolidity, ſo little materialneſſe for any uſe,

uſe, ſo frivolous and ſo low, that there may be no great advantage, or benefit which can come to the Church, by hearing or receiving them: therefore the Apoſtle includes this, that as there ſhould be a care, that nothing but the ſound and wholſome truth of God ſhould be delivered, ſo that it might be ſuch ſolid and ſubſtantiall truth, as may be very conducible for the building up, and edifying of the Church of God; not frivolous, and vain, and curious diſputes and queſtions, which rather make men ſwell, and puff up, and rather make contention and jangling, but ſuch as are ſolid and ſubſtantiall, neceſſary and profitable truths for edification: that is another branch.

Soundneſſe of manner.

2. But then beſides the ſoundneſſe of the matter, there is the *ſoundneſſe of the manner*, or *form of words*, in which theſe things are delivered; they muſt not be delivered in an affected language, in a ἀπαιδεύτῳ, as the Apoſtle oftentimes in the Epiſtle expreſſeth; not in a vain tinkling ſound of words, tickling the ear, to pleaſe mens fancies, and to draw mens carnall delight, in the hearing of the words that are delivered: but grave and ſober expreſſions, ſuch as may be ſubſervient to the matter, to conveigh ſubſtantial truths, in an edifying and profitable way, it muſt be ſuch a form of words: and indeed there may be a great failing, and a man may be to ſeek a language, if

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he will affect a curious, and neat contrivance of words; and having found it, it will be far from the gravity of the busineſſe. And truly, if we were (as we ſhould be) rightly affected, when we come to the houſe of God, and have to deal with divine things, we would not look after the dreſſe of words, and the tyre of words; which is the pooreſt, and the meaneſt that can be, and ſcarce worthy to be looked after, unleſſe it may be in a wholſome way, to conveigh wholſome words. It is a baſe and poor thing, to come in publike places, to gape and pry into this womans dreſſe, and the other womans toy; this faſhion, and t'other faſhion; and more baſely ſordid, in the houſe of God: and it is as baſe (in the kinde of it) for a man to come to Gods houſe, where he comes to ſeek food for his ſoul, and to hear the oracles of God, that God ſhould not be able to pleaſe him, unleſſe he ſpeak tinkling and tickling words, to fancie and humour him. Is it meet for God? or doth it become the majeſty of God, to ſpeak in ſuch a language as is not befitting him? Majeſticall language, noble language, ſublime language, is the proper language of GOD, to conveigh divine things. It may ſuit well with a Courtier, to affect ſome ſcrapings of language, but not with a King; for (as they uſe to obſerve) there is a difference between a pedantick ſtile, and a majeſtick ſtile: a boy that hath but his Academicall

demicall learning, he may in his orations affect, and it may be more tollerable for him, to affect pen and Inkhorn language, and (as they term it) to affect a flouriſhing ſound of words: but for a Prince, it is beſides his decorum (I ſay) for a Prince on his Throne of Majeſty, to ſpeak curiouſly, it becomes not the majeſty of the place; and much leſſe doth it become the majeſty of Gods ordinances, that there ſhould be any thing ſo curiouſly in the dreſſe of words, as to draw mens eyes and ears ſo, that they do not minde the things, but the words, and are carried away with petty phraſes: but I muſt not be large. SER. I.

There is another thing: *words, and ſound and wholſome words*, of truth and profitableneſſe; and wholſome, for the manner of delivery, in a grave and ſober manner, ſuch as becomes the oracles of God.

3. But what is that ſame *ὑποτύπωσις*, that ſame *form of ſound words?* this one thing that the Apoſtle intimates. I ſhall afterward, when I come to the Application, expreſſe more particularly of it; but for the preſent I ſhall comprehend all in theſe two things, which I conceive are enough. A form of ſound words.

A form of ſound and wholſome words: I conceive the Apoſtle means, *the matter intirely collected*; a collection of the principles of Religion, and the principles of Divinity; a ſufficient and intire collection, and drawing toge- The matter intirely collected.

SERM. I.

gether, and imbodying (as it were) of the neceſſary principles of Religion; which every Miniſter ſhould have a care to conveigh to the people, and every people, care to treaſure up. In the matter, I ſay, an intire and ſufficient collection; I know there be many degrees of it, but I ſhall touch that afterward; for the preſent, I expreſſe it onely in the generall, a ſufficient intire collection of the main truths, and principles of Religion, to take care to conveigh them very ſolicitouſly to the hearing of the people.

Method aptly digeſted.

2. But then again (though this be the main in my apprehenſion) that the Apoſtle here intends, yet I will not exclude another thing too, which ſeems to be included: *viz. Method aptly digeſted.* Some care muſt be of the method, as well as of the matter: that there might be a ſufficient collection of all fundamentall principles, & that it might be *digeſted* (as well as *collected*) in ſome uſefull method: the word it ſelf, ὑποτύπωσις, according to the genuine ſignification of it ſeems to aim at this, for it is no more but a generall delineation, or draught; and the truth is, it is impoſſible that where there is a multitude, but that multitude muſt be regulated by ſome order; if multitudes of principles be delivered without an order, it is without its beauty, and it will be a great prejudice and hindrance, both to the underſtanding, and attention of them; and to the memory,

memory, and retention of them: and therefore I ſuppoſe this is here likewiſe comprehended; the words ſeem to import it, however I ſay not that the Apoſtle fully intends this, becauſe it is but accidentall; yet I do not exclude it, but think that a fit method and order, for conveighance, is ſomwhat neceſſary. SERM. I.

So that now we have in generall, the ſubſtance of the Apoſtles precept, which is, that there ſhould be a care had by *Timothy*, (and by ſuch as are as *Timothy*) to conveigh words, that is, divine truths, ſuch as may be ſound, ſound for the matter, ſound for the manner of conveighance of them; to conveigh them intirely collected, (in a body, as it were) and digeſted in ſome artificiall and ſet order: and this is that of which we ſay, it is a matter of great concernment. Time hath prevented me, and therefore I ſhall but mention ſome things in a word.

2. Here is a more *ſpeciall circumſcription of this object* (beſides this generall) in two things which I will but mention, by way of queſtion; as, The ſpeciall circumſcription of the Object.

1. *What thoſe truths are*, that we ſhould have a ſpeciall care to deliver in this manner? and the anſwer is,

1. *Divine truths*, ſuch *as thou haſt received from me*; ſuch as are the oracles of God, and received by divine revelation from him; but that we have expreſſed already. Divine truths.

SER. I.

Fundamentall truths.

2. Such as are *fundamentall truths*: there ſhould be a ſpeciall care had of ſeed corn, of that which will bring the crop: if men will have a continuation of corn, they muſt have a ſpeciall care for ſeed corn, ordinary corn will not ſerve the turn; it may make good bread, but it may not be good for ſeed: we muſt have a care therefore of the fundamentall principles of Religion, although we muſt have a ſpeciall care of every truth, yet of theſe eſpecially: and theſe are here ſpoken of.

The ſumme of them is Chriſt.

1. The *ſum of all, is Chriſt: faith and love in Chriſt*, here is ſhewed, that Chriſt is the very kernell of all; and in truth, all fundamentals of Religion, (Religion it ſelf being nothing elſe, but to bring us to God in Chriſt, and to reduce us home to our happineſſe that way) the whole work and foundation is nothing, but to bring us to God in Chriſt: a cleer and full conveighance of this, is all that is fundamentally neceſſary.

The parts are, faith and love.

2. The *parts are, faith apprehenſive, and love active:* which I ſhall expreſſe in the ſecond queſtion;

What are thoſe truths that are fundamentall?

Summe of all, is Chriſt.

Anſw. Thoſe truths are moſt properly fundamentall, without which we cannot be made partakers of Chriſt, nor be inabled to do that, by which we may be made partakers of God in him: and ſo the ſum of all is particularly men-

mentioned here in this phraſe, *by faith and love, which is in Chriſt Ieſus* (I gave an intimation of another ſence before, but I conceive this is properly meant in this latter clauſe, *by faith and love, which is in Chriſt* Jesus) which is an intimation, that the main part, the principall part, of the foundation of the principles of Religion; yea all the whole truth, and foundation of Religion, may be reduced to matters of *faith*, and matters of *practice*; to a *lively faith*, *working by love:* all that is requiſite, and required, may be brought within the compaſſe of theſe two. SER. I. Parts are Faith apprehenſive. Love active.

Many Expoſitors do apprehend, that this is the principall meaning of theſe words; not to import the manner, how we ſhould keep, but to import a circumſcription, wherein thoſe truths chiefly conſiſt; and that they conſiſt of theſe two, *faith* and *love:* faith, in apprehending of the truths of God, and adhering to them; and love, in practiſing of theſe duties that do depend upon that.

Thus much for the explication of the object.

SERM. II.



2 TIMOTHY 1. 13, 14.

Hold fast the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

That good thing which was committed to thee, keep, by the holy Ghoſt which dwelleth in us.

WE entred upon this Text the laſt time, and obſerved an obſervation out of it, (intending to handle but one) and it was this:

It is a matter of high concernment for all, to have and hold faſt, as a ſacred depoſitum, a form of ſound and wholſome words, in divine and fundamentall truths.

In

In the handling I began with the explication, and propounded to explicate; SER. II.

1. The *object* of the duty:
2. The *act* of the duty:
3. The *manner* of performing it:
4. The *persons* obliged to perform it.

I only at that time dispatched the first, namely the object; I come now to the rest.

2. The second thing therefore is the *Act*. Act.

And for the opening of it, I shall onely speak of two things, that we may see cleerly what the Apostle injoyned *Timothy*, and in him all Christians: Now it is expressed by a double word, which our translation doth not distinguish, but the originall doth.

1. The first is ἴχε. have them.
2. The second in the next verse φύλαξον preserve them.

ἴχε, *have a forme*, (I shall but very briefly expresse what I conceive may be comprehended in this.) Have them.

1. Have a *copie* of them about thee *written*; and if possibly *printed*, as the word signifies; for the very same word that is used for printing, is made use of here χαρακτῆρων, which is a kinde of stamping: So that the Apostle would have *Timothy* to have a copy of the collection of wholsome words, aptly digested, written, and printed: but this is without, and therefore The copy of them, Written, Printed.

ἴχε Have them too within, have the *originall* laid up in the treasure of

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The originall laid up in the Understanding Memory,

1. Thy *understanding*, labouring to apprehend, and to grasp, and know divine truths:

2. Thy *memory*, that thou maist retain them and hold them there:. Have them ready at hand, that they may not only be kept as some great mens estates are, they have great and large estates, but little of it to command themselves, not *numeratis pecuniis* (as they say) ready at hand; in ready money: Have them not to seeke, but at hand, and fresh in memory.

Affection.

3. Thy *affections*, closing with them, and imbracing of them, and holding of them there; which is the best hold-fast that can be: for though we doe understand them, and remember them yet neither of these is worthy of the name of having them, if a man be an alien and a stranger to them in his affections; or doe remurmorate and rise against those truths, not closing with them, and imbracing them in his affections: for the soule which is the principall thing, and the utmost thing, is not master of it, hath not these things, nor any of this nature, till he imbrace them in his affections, and close with them.

Keepe them.

2. But then in the second place there is another thing, and that is φυλαξον, *keepe them*; preserve them, which is the second act.

I shall expresse what is meant by that very briefly: There may seeme to bee intimated three particular duties in that, which are necessary for the keeping and preserving of divine

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vine truthes: for though a man have them ſetled in him, in his underſtanding, and memory, and affection, yet there is ſomething more required for the keeping and preſerving of them; and which addes ſomething to the former, which in theſe three things as I conceive (as I ſaid) may be comprehended.

Patronize theſe with

1. Firſt, *patronize and owne them*, and *defend theſe* divine truths againſt all corruptions, againſt all alterations, and all prevarications, which might pervert that forme of ſound and wholſome words: which muſt be done,

Beſt abilities courageouſly,

1. With our *beſt abilities and ſtudies courageouſly*; we muſt ſet our wits upon the tenters, raiſe them to the uttermoſt pitch, to maintaine, and uphold, and defend, and preſerve the ſound and wholſome words that are delivered to us from God.

Authority cautiouſly,

2. We are to uſe not only our beſt abilities, for ſo every private man muſt doe; but publique perſons, they muſt *ingage their authority charily*, by cenſure of law, by fencing and faſting of them with bounds, ſetting an hedge (as it were) about them, that none may pluck them up, or deface them, or play legerdemaine concerning them: That is the firſt, they are to be patroniaed, and owned, and defended againſt all oppoſitions, whether violent and by *inſolency*; or cunning, and by *ſubtilty*; by wit and authority, even by our beſt abilities, and beſt authority.

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Practise them sincerely, fruitfully, and constantly.

2. We must keep them, not only by patronizing and defending them, for profession may reach so farre: but also Christians must labour to keepe these divine truths *by practising of them* sincerely, fruitfully, and constantly: I say by putting them in practice: For although wee have them (as I said before) locked up in the treasury of our memory, though we understand them, and have some kind of affection to them, all this will not be a safe custody of them; The best way to preserve spirituall gifts, and so spirituall truths, is to preserve them by practising of them: and they that doe not conscientiously practise those truths they know, are in the ready way to lose the truths themselves. It will not long hold out, that a man should retaine his integrity of judgement, if he admit of any violation of those truths, in a contrary practice: Corrupt practice will corrupt a mans judgement: though his judgement were orthodox and sound, though he had them there, yet if he did not practise them, the nature of the thing is such, that his judgement will reflect upon his practice, and so be ready to defend what he practiseth, out of pride, and Gods just judgement: for when a man doth not love the truth, and shew the love of it in his practice, God giveth him up to errours, and so to lose that truth, which otherwise they formerly maintained, and would otherwise have happily held and kept fast.

3. So

3. So farre as this injunction reacheth to *Timothy*, and ſuch as he, and ſo farre as it concernes any other degree too, but eſpecially them; there is another thing too, another duty comprehended under this keeping: and that is to *propagate them*, ſtudiouſly by planting and watering; I ſay propagate this truth: For as it is with corne, the beſt preſerving of it is to caſt it forth: You cannot preſerve it long, lay it where you will, it cannot be long preſerved in the fields to ſtand there; when you bring it home and houſe it, and put it up in the garner, it will not laſt for ever there; nay if you put it into your bellies, it will doe ſome ſervice for the preſent, but not alwaies be preſerved there: but if you take theſe graines, and caſt ſome of them as ſeed into the earth, then you may preſerve it alway by propagation. God hath given this in nature, that there is no creature in the world that of it ſelfe is perpetuall; but God hath given it an exiſtence and being, and not only ſo, but a way of propagating to every thing, and to mankind as well as to other creatures, to increaſe and to bring forth: the which though the particular bee Gods gift, yet the thing is propagated into forme (though not the thing it ſelfe) by the creature inſtrumentally: In this caſe there is ſome ſimilitude; the beſt way, the moſt ſafe way, yea the moſt gratefull and acceptable way to preſerve divine truths, is by an endeavour, ſtudiouſly and

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Propagate them ſeriouſly, by planting, watering.

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carefully to propagate it, that I doe not hide my talent in a napkin, that I doe not bury any divine truths: *aurum celare & veritatem*, are both alike: we must not conceale any truth, but manifest it, and propagate it to others, and so, as that though my selfe should miscarry, yet the truth of God might be preserved.

Thus you have the *object* which is specified here, and the *act* of the duty: there remaines now,

Manner, as

3. The third thing is the *manner* of the performance of this duty how it must be done: And in a word, we should not sleightly doe it, or carelesly, but with all diligence and industry, and watchfulnesse, labour to get and to keepe divine truths: there is so much intimated in the second stile that is given to those divine truths, they are called in the 13. verse *a forme of sound*, or wholsome *words*; and in the 14 verse, *that good thing*, or that rich thing; in the original it is τὴν καλὴν παραθήκην: Now there be two things required to make us choice and chary of getting and keeping divine truths, and both may be taken out of the words.

A sacred Depositum,

1. Because they are a *sacred depositum*: wee are not propriators, but depositors; they are not our owne to doe what we will with them, to squander them away as we list, but they are Gods, and he doth deposite them to us, layes them up in us, as committing of them to our custody, and requiring them againe of us, that so

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so we should not see them imbezzelled, or corrupted, or abused, because God hath committed them to us as a παραθηκην, as a sacred depositum.

And then again, is καλὸν, not any ordinary depositum, but a choice treasure: if it be but a bag of dust, or a bag of stones, that a friend commits to his friend, and wisheth him to look chatily to; his friend will not look into it to examine what it is, but keep it as his friends depositum: nay more than so, if his friend tell him, he hath committed to him his richest Jewell he hath, as a most rich Pearl, or a company of them; This doth increase a mans care and diligence in preferring of them, not only as his friends depositum, but as a depositum of such a choice nature, and so is this: It is not only παραθηκην, a *depositum*, wherein is required the trust and care of a friend to be discharged; But it is καλὸν παραθηκην, *that same good thing*, that same choice thing, that same beautifull thing: There is not a choicer treasury that is committed to the Church of God, than those divine truths, that God hath been pleased to reveal and commit unto us; they are such as the glory of God depends on them, and the salvation of a man depends on them, two of the most important things the *Church*, nay, that the *World* hath: and therefore we should keep them, as we have respect to the gloty of God, or as we tender our own salvation, which is more than our lives; I

A choice treasure.

SERM. II. I say, Gods glory, and our salvation, which is much more than our lives, is committed to our trust, when those Divine truths are deposited with us,

The Persons. 4. The *Persons* that are obliged; that is the last thing to be explained: whom this injunction concernes.

Here is but one directly expressed, and that is *Timothy*; but yet we may extend it, and that with good analogy, and upon good ground and reason further: as

Paul. 1. *Paul* he must have a care of it; of keeping of it himself, and committing it to the care of others, and stirring up and provoking others. It concernes *Paul*, they that are highest and most principall in the Church, it concernes them principally, and originally, that they should have a care of them; they should be the the first wheels, the *primum mobile*, that set all the others on work, and have a grand care of keeping this depositum.

Timothy. 2. All *Timothies*, all the *ministers of Gods Word*, who are Gods οἰκονόμοι, his dispencers, his stewards, and whom God hath reposed speciall trust in: It is committed to their care in an especiall manner, and they should looke to it.

Every Christian. 3. The *whole Church of God*, and *every Christian*, as this is a depositum, though committed personally to some, yet not meerly for their personall good, but for a publique and an universall good: Divine truths, and the integrity, and

and purity, and ſoundneſſe of them, is a thing that concernes not only, (though chiefly) the Miniſters, but it concernes the whole Church of God, and all Gods people, that they ſhould be preſerved without violation, without contamination, being given for a publique good, and the publique good of all and every one in particular depending on it: ſo that it concerns all and every one in their places. SER. II.

Thus of the explication.

2. The Proofe. Proofe,

I ſhall come now briefly ſo farre as the point will extend, and the thing bee requiſite, and convenient, to demonſtrate and prove the truth of it: and then to deſcend to the application, as farre as will concerne my preſent ſcope.

Firſt of all premiſing this, that I ſhall not endeavour (no not ſo much as meddle with) the proofe of every particular, or preſſe the confirmation of every particular contained in the explication (as being not ſo requiſite) but to carry the maine ſumme of the point.

We ſee this to be a cleere and a divine truth, that it is the duty of all, eſpecially Miniſters, (whom God hath eſpecially intruſted) to look to the preſervation of the purity of a forme of ſound doctrine, of ſound and wholſome words, we may ſee it I ſay,

1. By *Scripture*, and
2. By *ground of reaſon*.

SER. II. By Scripture,

1. Out of *Scripture*, besides this place, wherein it is punctually and fully expressed, and no wonder, because the injunction belongs in a more especial manner unto Ministers, and there being not in many places this charge committed, and particularly directed to them, but in this Epistle of *Paul* to *Timothy*, wherein it is principally set downe: but yet it is divers times repeated in Scripture. And I shall give some other places which warrant the same thing.

Examples,

1. The Apostles recommend this to us by *their owne example*. I will give but one generall instance in that kinde, and one particular.

The generall instance of the duty is this: you shall finde that almost every Epistle of *Paul*, and in some proportion it is observable in all the rest of the Epistles, I say almost in every Epistle there is an ὑποτύπωσις ὑγιαινόντων λόγων, i. e. there is a delineating, a drawing of a *platforme of wholsome words*, according to the substance that is here mentioned; and according to this object *faith* and *love*, (For all matters of religion are matters of faith, or matters of love, in the practice and exercise of faith) and this is commended to us in all the Epistles: the former part and the greater part of all the Epistles is to deliver matters of faith, to rectifie mens judgements, and season them rightly with the knowledge of divine truths necessary to salvation; and the latter part of the Epistles, is, to descend

descend to practicall duties, to the fruits of faith in the matters of love, which is the compasse of all Christian duty: And amongst others, that first Epistle of all is to this purpose; which was not placed first for order of time, because first written, nor so much for the order of dignity, because the Romanes were the principall people in the world, it is not therefore (I say) placed first of all the Epistles; but because it containes this more fully, and expresseth a form of sound and wholsome words; there, doctrines of faith, and duties of life, that issue and flow from faith, as fruits of it, are more cleerly distinguished, and more fully expressed than in any other, although it is in some sort in all. Now besides this generall instance, I shall give but one particular instance, and that is in Hebr. 6. 1. *Therefore leaving the doctrine of the beginning* (or principles of the doctrine) *of Christ, let us be led forward to perfection, not laying againe the foundation of repentance unto dead workes, and of faith towards God.* There is expressed both what the principles are, and what that same forme of sound or wholsome words is; the *doctrine of Baptisme*, as in the next verse, *laying on of hands, resurrection from the dead*; There are some few heads repeated, which are as milke for babes, the forme of sound words, which are (at least) for beginners, in the first beginnings and rudiments of Christianity, and those that are the first points in religion: The

SER. II.

SER. II. Apostle gives for babes a form of catechising, a forme of sound and wholsome words: And there is intimated in that place, that as there is a shorter and briefer forme of sound and wholsome words, for a manuduction or entrance to beginners; so there must bee a larger, fuller forme, and more compleat, that did extend farther, and comprehend more in the knowledge of Religion, and the things that belong to it, for those that are come to more perfection and ripenesse of yeares.

Testimonies. 2. But besides these examples, there be divers *testimonies* which seeme to ayme at the same thing; I will mention two or three.

In Rom. 12. 6. the Apostle there begins to direct every one for the discharge of their duties, in their severall places in the Church, according to the right manner; and among the rest the rule that is given for those that are Ministers, called there (in a generall sense of the word) *Prophets*, he saith, *Let him that prophisieth, propheſie according to the analogy of faith*: κατὰ τὴν ἀναλογίαν τῆς πίστεως: I know there may bee some disputes what may be the true and exact meaning of the analogy of faith: For present I take that which is not contemptible, nor from a contemptible author, viz. *Calvins* interpretation, which is, that by faith is meant there, *the prime and fundamentall axioms of faith*; the fundamentall truths of Religion, and all doctrines that are delivered in the Church must

must hold analogy, hold proportion with those prime and fundamentall truths, which are the forme of sound and wholsome words, by which al other must be regulated and squared, that they may hold analogy and proportion with that. And in this same Epistle, the next Chap. 2. 15. he saith, *Study to approve thy selfe to God, a workman that needeth not to be ashamed, rightly dividing the word of truth:* now this seems rather directly to ayme at, or at least directly to suppose that there should bee a forme of sound, or wholsome words: in the delivery of which a man should approve himselfe so, as that he needs not to be ashamed, and according to the analogy of which, he should divide the word of God aright, holding proportion with it: though I confesse there may be another interpretation (though it seeme not so sutable to that place) as, to be able to speake a word properly to every one as it may concerne him, to the weake to strengthen them, to the strong to build them up farther and farther; to the tempted to arme them: so some would have the meaning of it to be: but this seemes not to me to be the right, for, *the dividing of the word of truth aright*, seemes rather to intimate a dispensing of it, in such truths and soundnes as may agree with the forme of sound, and wholsome words. And in the 1 *Pet.* 3. 15. the Apostle there requires, not only of Ministers, that they should have a forme of sound and

SER. II.

SER. II. wholſome words, and that they ſhould be able to deliver themſelves in that faſhion; but hee ſeemeth to require there ſo much of people, of Chriſtians, by that precept that he doth injoyne them there, that they might be able, or *ready to give* an account, or *reaſon of their hope that is in them*: that is, to be able to apologize for it, and to ſtand up in the defence and maintenance of it: Now if a man be not well grounded in a forme of ſound and wholſome words, if hee underſtand them not, remember them not, nor be verſed in them, he will never bee able to give a reaſon, an account of his faith and hope; much leſſe will he be able to maintaine and defend it, againſt the hereticall and ſuperſtitious cavils and objections that will be raiſed againſt it, which every Chriſtian is bound in ſome degree to ayme to get an ability of: and indeed it will be the foundation of his ſtedfaſt ſtanding, for no man can be ſtedfaſt in that which he knowes not, nor feeles the bottome of. Therefore we ſhould bee verſed in the grounds of Religion, in a forme of ſound and wholſome words, that containes the principles of faith, and that we may be able to know what is our duty. And there is ſomething to the ſame purpoſe in the Rom. 6.17. *Ye have obeyed from the heart the forme of doctrine, which was delivered to you.* But I ſhall omit that for the preſent, and I ſhall give the ground of this.

2. The

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2. The ground and reaſon of it, that which makes this appear to be a truth, and a conſiderable truth, that we ſhould all labour to get, and hold faſt a form of ſound and wholſome words, even the ſum of religion; is becauſe

Reaſon.

1. There is a *great neceſsity of it*;

Neceſſity.

1. Not only in regard of the Commiſſion and *injunction* that lieth upon us, & the truſt that God hath committed to us (as I did intimate before) we are but *depoſitors*, and God hath committed this to our care and charge; charged us with it, and expects our faithfull diſcharge in it: not only becauſe of this I ſay, but

2. In regard of the manifold *oppoſitions*, and danger of corruptions of divine truths, by the ſubtilty of Sathan and his inſtruments, and their malice: If Chriſtians and the Church of God did not throughly acquaint themſelves with it, and bottome themſelves on it; they could never be able to juſtifie the wayes of God; and the truth of God, nor to vindicat that, from the many ſubtill windings, which the Serpent will uſe to corrupt and pervert the truth. I purpoſe not largely to expatiat, but only to give a hint of things, and therefore I ſhall but adde a ſecond:

Utility.

2. *It is of great utility*, as there is a great neceſſity of it, if we would not have the truth overwhelmed, nor errors to be ſpread over, and overgrowne in the face of the Church: So there is an infinite benefit, and advantage, and utility that

SER. II. that redounds to the Church of God by this course of having (both in general & in particular by every Christian) of a form of sound and wholsome words: there is, I say an infinite benefit and utility (besides the necessity of it) that would redound to the Church of God in generall, and to every Christian in particular by this; Let me name but some few, and but name them:

A Band of

1. Those truths, the main truths of Religion being preserved pure, and sound, and uncorrupted, will be a great *band* of

Verity,
Vnity, and
Vnanimity.

Verity,

1. *Of verity*; it will be a band to hold together all the truths of God, if the main ones be kept, if the fundamentall principle be purely kept, it will be a band to hold and soder together all the other truths, and to rectifie them, if there should be any swerving.

Vnity,
Vnanimity.

And as a great band of verity, so it will be a band of *unity* in the Church of God, and *unanimity*: For herein lyeth the unity of the Church of God; not that every man agree in every particular opinion, concerning every particular thing; but if they do agree in the main foundation of Religion, in those things which are sufficient to salvation; and such are sound and wholsome words; such as that all that are to be saved, are to be saved by beleeving and practising

ſing of them. If they be retained, (though there be other differences, yet) this will be a band of unity, to make them cloſe and ſoder together.

2. But then ſecondly, as this will be a band, ſo it will be a bar too: A *barre* against { *Hereſie* and *Controverſie.*

It would be a bar againſt *hereſie*: This will be as it were a bar of fortification to keep out the entry and incroaching, and prevailing of hereſie. If we ſtand upon our guard, and upon good ground, in the maintenance and defence of the maine truths, there will be no breach for hereſies to enter in then, it will much keepe them off: But the neglect of our watch and guard in this worke, our ſlacking of our care about the preſerving of this, takes away this bar, and giveth advantage to the envious man to ſow his tares, and to the corrupt man to bring corrupt doctrine in; becauſe we neglect our care in preſerving divine truths, making it a matter of no conſequence: but I ſay the preſervation of this would preſerve the Church of God from hereſie: It would bee a barre to hereſie: and as to hereſie, ſo

Hereſie.

It would alſo be a bar to *controverſie*; it would preſerve the Church from very many controverſies too. Whereas it is true there are many controverſies in the world, and matters of doubt and difficulty even among the godly

To controverſies.

SERM. II. and the learned, who otherwiſe agree in the maine: for we muſt diſtinguiſh betweene controverſies, which are of two ſorts. There are

controverſies { *reall*, and / *verball*, which

are but μαχαὶ janglings about words.

And yee ſhall finde this by experience, I meane thoſe that are verſed in thoſe things, (I dare be bold to ſay it) if they will but conſider it, that the greateſt part of the controverſies that are among the godly and the learned, are not ſo much reall controverſies, where there is a keeping cloſe to a forme of ſound and wholſome words (for that will keepe off thoſe) but they are verball controverſies: Now I ſay thoſe controverſies would be prevented, if a forme of ſound and wholſome words were had in the Church carefully, and ſo as that it might be publiquely and generally knowne; for then men know one anothers language, in what ſenſe they ſpeake, and how they uſe words: for the greateſt differences that are amongſt us, are becauſe that men underſtand not one another, the language of Babel is ſtill retained among us, ſo as we underſtand not one another, and therefore we differ: as about juſtification by faith, one takes it in one ſenſe and another in another ſenſe, and ſo it makes them differ and jangle one againſt another, when indeed it is but the difference of words: ſo that I ſay, who ever will

will take a view of the many controverſies that are, he ſhall finde, that the greateſt part by far are but miſtakes of words; which a forme of ſound and wholſome words eſtabliſhed and ſetled in the Church, and publiquely knowne, would exceedingly prevent: for that would determine and limit the uſe of words in which they are to be taken, and men ſhould be bound to uſe them that way (eſpecially when they ſpeake controverſially and exactly) and not in another way, which alone breeds diſſentions and controverſies. SECT. II.

3. This would not onely be a band and a barre (as I have already ſhewed) but a *key:* It would be a very excellent *key of the underſtanding*, to increaſe and facilitate a mans apprehenſion and underſtanding of all particular truths. If a man were but well acquainted with a form of ſound and wholſome words for the maine truths, it would lead him (as it were) by the hand to the underſtanding of other truths more remote from the foundation; he might grow and arrive to the knowledge of them, being led (as it were) by a divine light, from that light hee hath by a forme of ſound and wholſome words, leading to the knowledge of things which are more obſcure and remote, advancing and wonderfully helping the underſtanding, if there were nothing elſe: For it is in this caſe with truths as it is with coales: coales when they lye ſingle, they doe not glow or ſhine

A key of underſtanding.

Serm. II.

shine and heat men; but when they lye together, the very lying together doth increase the life and light of every one of them: and so the body of sound and wholesome words, he that understandeth them, that very understanding and comprehending of them all together, it giveth light to other truths; whereas if men would take them single, without that borrowed light it receives from another, they would be more obscure. There is nothing doth more facilitate the understanding, than to have a forme; the very comprehending and having of them in a mans eye and memory, it will help him, and guide him to understand every other particular truth, hee having all of them in one forme, which would not be so cleare of themselves alone, as they are all together; and for all others that are deducible from them, but farther remote, it will facilitate a mans understanding of them.

A locke of memory.

4. Againe, it will not only be a key to open the understanding, but a *locke also to locke up the memory*, to keepe the treasury of the memory fast and safe. There is nothing in the world doth helpe memory more than method and order, and to have things (as I said before) comprehended in a forme, intirely collected and aptly digested, I say to have an *Analysis* it would exceedingly helpe the memory and it for two reasons.

1. Because, whatever *helps the understanding*, must

must needs *helpe the memory*: A man doth not remember thoſe things that are obſcure; thoſe things in reading or hearing, which the underſtanding perceives not well, the memory cloſeth not withall: for that which is lockt up in the memory, muſt enter in by the doore of the underſtanding, or elſe it will never get in the inner treaſury of the memory; and that which is a key to helpe the underſtanding, will bee a lock to help the memory. SERM. II.

2. Becauſe of the *harmony* and *ſympathy* that one truth hath with another. It doth wonderfully help the memory, if a man doth but catch any one thing forghe whole, for by that hee hath a hold-faſt to catch alſo any other particular that he hath loſt; if his memory catch one particular, that will helpe to bring all the reſt. As for inſtance, if a man have a chaine of many linkes, though he let goe many of them, yet if he hold faſt any one of them, that will draw all the reſt up againe: ſo if a man hath gotten a form of divine truths linked together, aptly digeſted, if his memory let ſlip one link, and another linke, yet if he doe remember but any one particular, that one linke will helpe to draw in all the reſt againe.

5. A forme of ſound and wholſome words had, will bee *a wonderfull helpe at all times* to a Chriſtian, in the knowledge he ſhould have of any divine truths. I ſhall inſtance onely in two. A helpe of uſe to

Serm. II.
Profit by others.

1. A man shall exceedingly much more *profit by others* then he doth. Suppose a Christian come to heare the word of God, heare a Sermon, this Minister or the other Minister, let us put the difference thus: there comes one that is a meere stranger to these truths, all that is spoken will be novelty to him: but there is another comes, who hath the grounds of Religion laid in him, that hath in his minde and memory a forme of sound and wholsome words; this man will be able to profit more by a Sermon, than the other that comes in a stranger upon a sudden to it, having no former grounds: As before a dye that is perfect and durable there must be some preparative that makes the ground, (if you would have it a good colour) if you put your cloth to receive it at first, the first tincture (though it be that which will properly give the dye) will not doe it, if that it be not prepared before: so it is in this case, if a man have not some forme of sound and wholsome words, if a man have not laid some foundation, all things will be like an Iland in the sea, and he cannot come neer it to comprehend it: But if he have laid a ground-work before, he can reduce what he heares to that, and so by the helpe of it, standing upon his forme as on his bottome, hee can come to reach and comprehend all other particulars.

To be profitable to others.

2. It helpes a man (to mention no more) as to profit by others, so *to be profitable to others*: and

and this is a thing which concernes not onely Ministers, whose office it is to teach and instruct others; but it also concernes every one in their place, thou shalt *teach thy children, and thy family*, Deut. 11.19. There is some teaching and some conveyance which every Christian is bound unto in their place. Now how shall any man teach, that hath not learned? He that never was in a shop, cannot set up at first upon the score, but hee must have something of his owne: and it is impossible for him to teach another well, that hath not himselfe some acquaintance with the platforme of sound and wholsome words, that hath not taken some paines, and made some progresse in that, it will be impossible to teach, I say (at least) judiciously, or profitably to convey any thing to another. But this now if a man had, it would be a continuall treasury, a store-house to furnish a man on all occasions, to bee communicable profitably to others, and withall not make any diminution at all of his owne store, but rather adde to and increase it. SER. II.

To come now to the *Application*. Application.

There be two things that I intend to doe in the application of this point.

First to draw those *inferences* out of it (according to my ordinary course of application) which naturally arise from the consideration of the point: and that being done,

In the second place to take the *limit and occasion*

SERM. II.

caſion (for you know I take this text to be as a porch and entrance to the diſcourſe that I deſire to proſecute) to acquaint you in the generall with the whole platforme, to carry it as it were over the ſtage, which if God grant life and liberty, (which I doe not promiſe) I intend to goe thorow: only before I will acquaint you generally, I ſay, with the whole *view and proſpect*, (as it were) as *Moſes* he had a proſpect of the land of Canaan from mount *Nebo*: ſo though happely I ſhall not live to be able to carry you to all the particulars in the whole platforme; yet to ſet you (as it were) in ſight, to carry you on the mount, to let you ſee the view and deſcription of all that which I intend to goe thorow, if God give ability and life: which thing I conceive will bee very uſefull and profitable to make way to that which I intend to handle in the particulars: but I ſhall purpoſely omit this till the next time, and only for preſent diſpatch the generall application. And in a word there be theſe three things I ſhall inferre hence.

Ceuerall.

Iuſtification of obſervers of this rule: Perſons, whether *Paul*, *Timothy*, or the Church.

1. Here is a juſtification of the obſervers of this Rule, and that is,

1. Of perſons, whether *Paul*, or *Timothy*, or the Church. If this be ſo, then this *juſtifieth* the *wiſedome*, and *fidelity*, and *zeale* of all the Churches of God, and all godly men, *Paul* and *Timothy*, and others in all times, that have been carefull to eſtabliſh and preſerve the forme of ſound

SER. II.

ſound and wholeſome words, that it might receive no tincture of any corruption; But (as the Apoſtle *Iude* giveth an intimation, (and an *item* to Chriſtians) *did contend for the faith once received.* *Secondly*, of the *manner* of obſerving of it, for this hath beene the care of the godly in all times, who have beene carefull to walke according to this rule, and have had plat-formes, and that in many kinds. I will give ſome taſte of ſome few in a word: It hath beene *more publikely obſerved* in their Creeds and Confeſſions: Hence it was that the Church of God did gather together, and compile as it were in a bundle, in the ſhort compaſſe of the *Creed* the ſumme of faith, as the epitome of thoſe things they beleeved, and the ground worke of thoſe things that are to be beleeved as neceſſary to ſalvation (according to the meaſure of thoſe times, and the light and growth of thoſe times) judiciouſly and exactly: for it is not to be ſuppoſed that the Apoſtles themſelves did it, but ſome others. And this hath beene the ground, that there is no Church of God, but generally hath had, and uſually have their confeſſions of faith, the ſumme of what they profeſſe in their doctrines of Religion compiled together in ſo many articles, as their wiſedome thought meet, to comprehend the moſt neceſſaries in, and ſo to diſcharge that which the Apoſtle injoynes them, to preſerve a forme of ſound words. More privatly, it hath beene

Manner whether by:

Publik Creeds, Confeſſions.

Private writings for.

SER. II.

Vnlearned in Catechismes.

Learned in a Body of Divinity.

the care of men, (and a commendable care) according to this rule to deliver a forme of sound words, both to unlearned and *beginners* in a way of *Catechisme*, expressing the fundamentall things of Religion to the unlearned; and in a *systematicall* way for the learned proficients, to compose a *body of Divinity*, in as narrow a compasse of substantiall, and pithy principles, from the top, to the bottome as they could. This hath beene the care of all the Churches publikely and privatly, they have discharged their *fidelity* in this charge; by their faithfull care, that there might be still preserved and kept in the Church of God, a forme of sound and wholesome words: And it hath it been their *wisedome* to doe it, for by this care they have not onely built up the godly with a trowell in one hand as it were, and withall, as with a sword did cut downe, and stop the gap by which heresies would creepe in: and it hath beene their *praise* to do it with *zeale*: if it be such a sacred *depositum*, such a choise jewell, they are not (at least) to be blamed that Sacrifice themselves for it, who may as *David*, say, *The zeale of thy house hath eaten me up*: that have spent themselves in defence of it, from all errors, and heresies what soever.

Reprehension of

Perfidiousnesse.

2. But then secondly, this may be a just reprehension to all, that either

1. *Perfidiously deale* with the truth, instead of taking care to preserve sound truths, doe

sit

ſit upon their desks, and beat their heads in ſtudying, how they may cunningly pervert ſound and wholſome truths; and how they may bring in darke errours and corruptions to poyſon the people of God, inſtead of wholſome and ſound words, uſe a poiſonou language: This reproves their perfidiouſnes: they are far from this: or,

Negligence.

2. They *that neglect* this; any that have bin too remiſſe, though they have not bin perfidious, and yet even in this cauſe, as the Lawyer ſpeakes, *lata negligentia dolus eſt:* He that is groſſely negligent (though he go noe further) I ſay he that is groſſely negligent, it argues there is foule play; when he is ſo negligent, that he winks and lets all corruptions creepe in, he cannot but be perfidious: He that is negligent is iuſtly reprovable. I might take occaſion here to reprove the *folly* and *ſimplicity of weake Chriſtians* and ordinary people, that thinke all this to be but ſuperfluous care and doings, which the Apoſtle ſets ſo high a price on, and is ſo frequent in preſſing *Timothy* to have a care of.

Folly.

3. But in the third place; This may be a *ground of exhortation*: And becauſe the time hath prevented me, I ſhall but expreſſe them briefly, and that in this order.

Exhortation to

1. *Humbly to the Church.*
2. *To the Miniſtry.*
3. *To every Chriſtian.*

1. Firſt, I might humbly ſuggeſt here to

SER. II. The Church To take care

the *Church*, that they would take care; that there might be a speciall and choyse care taken, to provide a forme of sound and wholesome words, not onely for learners in generall, but in a threefold ranke: It would be necessary to be done in three rankes and degrees, as there be three rankes of persons: which is not mine owne, but the Apostle *Iohns* distinction, which I noted before, and will make use of now.

For learners.

The Apostle *Iohn* rankes men into 3 sorts. 1 *Iohn* 2. There be

1. *Little children*, or babes.
2. *Young men.* 3. *Fathers.*

And according to these for institution & instruction, it would be necessary to have severall distinct formes, of sound words for all these.

Children.

1. For the *institution of children*, babes, beginners in Christ, the first Catechisme of the loweſt forme; which should be such as should comprehend onely the plaine, and necessary, and saving truths, and goe no further, but forbeare all medling with the knowledge of other truths. It is enough for them not to be over burthened; it is better if they sucke but the milke that will nourish them to eternall life, they being capable but of milke, and being but babes in Christ.

Youngmen.

2. There must be another *platforme more full and large*, (for these will not be alwaies children, not alwayes babes, not alwayes fed with milke, they will in time be young men, and they must have stronger meate,) they must

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must have a more full forme, and patterne, comprehending not only these things that are *absolutely*, and *immediately* necessary to salvation, but such as have a kinde of connexion with those that are *necessary*; such as are neere of kinne to them: and so to enlarge the bounds and pale of the Catechisme, according as their capacities are enlarged.

Fathers.

3. Men grow still, and they are not at a standing state, they come to be *Fathers*, there is a rise and growth: young men may get strength by such a middle Catechisme, that comprehends all the necessaries, and something more then that which is absolutely necessary, for further improvement: But there is a third ranck of fathers, who are growne to the greatest perfection, that ordinarily Christians may grow to, who are to have, not only for themselves, but for others, as parents to convey to their Children and Families; and therefore for these, there ought to be a *fuller* and a *compleater form*, that may have a compleatnesse in many other things, which though it be not absolutely necessary for the second ranck, or this (absolutely I say) yet it is very profitable and usefull in this third degree. Now as there shou'd bee had a *plat-forme* for *learners* in these three rancks; so there should be a *plat-forme* for *teachers*, for Ministers of the Word: If there were such a full and compleat forme of Divinity, as comprehends enough for Ministers to know, judiciously and soundly, and soberly

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composed, it would be an excellent establishment and setling of all men in the right way; it would exceedingly advance all those other ends (which I mentioned before) for which this is profitable; hereby would appeare more clearely, some things that were more obscure before.

Caution. 2. Let me ad this *Caution*, which is, that this had need to be done,

Let it be Choyce. 1. *with the greatest Choice* of abilities and parts; the most grave, the most pious, the most judicious had need to be employed about the composure of this forme: It is not enough for every private man to contribute his owne private forme, but it must bee with the publike judgement, and currant consent of the most ancient, and of best worth in the Church of God, and thereby it will (as it should) bee done a great deale more usefull, and substantiall.

Close. 2. Every one must keepe *close* to the *patterne* and *language of the Spirit of God*, to deliver, as neere as possibly he may, those things that are to be converted to the Church of God, according to the language of the spirit of God, that nothing may be delivered but the Oracles of God, and in the language of Gods Oracles.

Charitable. 3. That there should be *no peremptory pressing and urging of everyone to all the particulars*: It is enough that a man receive the Body, and agree & professe the same maine body of truths; there should not be a tyrannicall pressing every man to hold all the particulars, but all tenderneſſe must

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Changeable.

muſt be uſed in the Church as by a mother.

4. Fourthly that theſe things what ever they are, *they muſt not be alwayes of a perpetuall tenour*; Though they ſhould not be lightly changed, yet they ſhould not be unchangeable, but there ſhould be roome for more: And it were not amiſſe that ſuch things ſhould be often imprinted, and at every reprinting there might be a reviſing of it, by the moſt learned and eminent, that there might be (if need were) an *Epidoſis*, a continuall growth and encreaſe of light, as indeed there is: for to inſtance, there is a great deale more light in theſe times, then there was an hundred yeares ago, at the beginning, at the dawning of the day of reformation: And therefore what ever was done then, though they did it with their beſt wits and abilities, yet it is but weake in compariſon of theſe times: Though that wee be but children to them, yet by ſtanding upon their ſhoulders wee may advance and further our ſelves to ſee further then they; And ſee in proportion time after time, there ſhould be a labouring to make it more accurate, cleare, and perſpicuous; and to correct and rectifie ſome of them that may ſwerve and did ſlip a little for want of light; and in a word, to make uſe *of thoſe gifts which God is pleaſed to* vouchſafe to *communicate* to his Church more and more every day; by vertue of which they may doe more then others that have gone before.

2. And in the ſecond place (to paſſe from our

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Ministers to

our humble exhortation to the Church) *for Ministers*, this might bee an exhortation to them, that as they should take care of all other parts of Divinity, so they should take care of this, to *ground themselves* in, and withall, *communicate to others*, *a forme of sound and wholesome words*: not words only, but wholesome words, and a form of wholesome words, to load the people through the maine things, not one, but all: to deliver the whole truth of God, as the Apostle speakes, though in somewhat a different sence. Time hath prevented me: in a word therefore, there be three wayes of ministeriall exercise, (as I humbly conceive) which might be most advantagious and usefull if they were used.

Expound.

1. The first thing that I would have done, which might be exceedingly usefull (though not so well regarded) is, a course of the meere and bare *Exposition of Scripture*; to goe through a whole Chapter, or some part of it, and so to explicate it, and deliver the full summe: It would bee wonderfull profitable and necessary, to acquaint the people with the whole Chapter, and the maine scope and principall things that are in it, and goe no further, not to descend into every particular in it, onely by this interpretation to make the people acquainted with the Scripture. This indeed is the lowest degree.

2. And then there is another thing which

I would have them to doe, to take another course like that of our s, *viz. preaching upon several texts*, and severall points, but yet so as these severall points might hold connexion, to be made up in a body of Divinity, for the comprehension of all things necessary to be knowne (which we now intend) and that is another way.

SER. II. Expectation. Dogmaticall,

3. But then there comes in a third thing, as the first should comprehend the explanation of the Scriptures; and the second should be for all the doctrinals; so if there were a third thing added, which is a course to comprehend all the *exemplary historicall parts of the Scripture*, part by part, treating in them not of every particular part of the Text, but of the most remarkable examples in them: As, how God hath governed and preserved by his providence the Church in all ages from the very beginning of the world till the flood, and from that till the promulgation of the Law; and from that till the building of the Temple; and so till the Nativity of Christ: and so carrying al along, this would be an admirable thing to strengthen religion, by seeing how God in all ages hath managed his Church; how he hath gone along with it, and supported his truth, and shewed his goodnes and mercy in a sweet and gracious way: and so in all the Scripture to marke out all the singular passages and examples of Gods providence. These would be

Historicall truths.

SER. II.

best altogether, although every one of them be good in particular.

3. *To all private Christians:* this may force them to their duty; the exhortation that I should presse on them, should bee in a word, that,

Private Christians.

1. They would not thinke this to be a thing out of their spheare and walke, and therefore that they would labour, and aime not onely to

Force to duty.

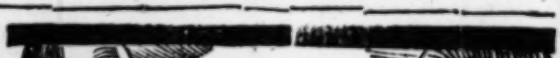
have some scramblings and scrapings, some broken ends of knowledge; to harp upon this point, and that point; But to labour and strive to come to the knowledg of a form of sound and wholsome words, to the whole body and frame of Divinity (at least) according to their capacities, every one according to their form: If he be a child in yeeres, and apprehension to have the lowest kind, labour to come to the lowest form: and so for yong men, and fathers to carry it along through all degrees: So that let no Christian thinke this without the compasse of his duty, or unprofitable for him, for he shall gaine by it aboundance of benefit and profit: He may gaine all the benefit I mentioned before; It will help his understanding, and his memory, and his performance of duty, make him receive more profit by others, and make him more profitable unto others, it will every way advantage him:

Fear no difficulty.

2. And let no man thinke that there is an *impossibility* in it for him, and that it is only for the

the learned; for beſides that ordinary bleſſing that God hath vouchſafed us in letting us have the Goſpel; he hath vouchſafed more extraordinary wayes of knowledg in our times, than in any other: As it is with trees, they are ſometime ſo laden with fruit, that they doe even bow downe to the ground againe, ſo as that a child may gather from them: God hath ſo filled this age with knowledge, and ſo plentifully vouchſafed it, that it bowes downe, that it offers it ſelfe to us, and that ſo familiarly and facily, that none of ordinary capacity (it being in our owne language and tongue) but may attaine unto it, even children: and withall the difficulty will be taken off, if we conſider, that it is not required in the higheſt degree, but according to the degree and capacity of every one; God doth not require the higheſt forme of thoſe that are of the loweſt; but onely the higheſt of the high, and the low of the low capacity: And there is no Chriſtian, but in ſome form or other, at leaſt, is capable of it: It were worth the while therefore to ſet our ſelves about it, to labour to attain the ſumme of divine truths, and to carry it as a rich treaſure about us; to make us exquiſite for every practiſe and diſcourſe. SER. II.

Ser. III



2 TIMOTHY 1. 13, 14.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed to thee, keep, by the holy Ghost which dwelleth in us.

WE observed out of these words, one main point, viz. *It is a matter of high concernment for all to have, and to keep cautiously, as a sacred depositum, as a rich treasure, a form of sound and wholsome words in Divine, and fundamentall truths especially.* We have dispatched the explication, and confirmation, and application. There remaines nothing now, but that which I promised to discharge; viz. to acquaint you accor-

according to this rule, and my preſent ſcope, (it being my purpoſe to enter on a form of ſound and wholſome words, even to comprehend the whole body of Divinity, at leaſt the ſubſtantiall and maine truths, that are neceſſary to be known and beleeved to ſalvation: but) before I enter into any particulars, which will be ſeverall and many, I will give you at firſt a proſpect of all, a generall delineation of the whole compaſſe and courſe, which if God permit life, and liberty, I intend to go through: I was at a ſtay a long while with my ſelf whether I ſhould do it or no, their ſeeming no beauty or profitableneſſe in a meer beholding of a bare Skeleton, a naked anatomy of the ſumme of Religion: But I conſider with my ſelfe that we ſpend many houres, houres after houres, week after week here in Gods houſe, and if we do ſpend this houre in this way, it will be *opere pretium* worth the while, as I conceive for many reſpects which I will not now enter into but leave to the conſideration of others, and therefore as I promiſed to doe it, ſo I now intend it. I will only premiſe thoſe two things. SER. III. Premiſe. Generalls

1. I do not undertake, nor you muſt not expect that I ſhould preſume *to deliver any thing that will be abſolutely perfect*, or that I will warrant perfect; there being many done in this nature of this kind already; and the Church of God having aboundance of help and furtherance Nothing. Perfect. For matter.

SER. III.

therance this way; *& quot capita, tot sententiæ*, so many men, so many minds, and so many formes:

There be some different rankes of men, their being some *leading men*, and some *followers*: As in a flock there is a Ramme, or a Weather, that is as it were a leader among the rest: some are leading, and some are following men; and there is scarce any man that hath any parts, (though not to be a leader, yet not to be a follower: a meer follower) but will digest his owne forme, and cast it in his owne mould, and go his owne way: but I conceive there is no offence in regard of the thing, for any or every one to contribute what he hath in him to the publike good; and use his owne course, according to his proportion, though there may be difference in the forms, and particulars, where there is a consentaneous agreement in the substance and maine: this I premise in generall.

Or Method.

2. But more particularly conserning that forme I intend now to speak of, I shall desire to acquaint you thus much.

1. It is a frame that I digested many years agoe. The truth is, when I first entred on the service of God in the course of the Ministery, it was one of the first things that I did bethink my self on, such a frame: and had digested and ordered for substance according to that, which I intend now to present, I thought to have undertaken it from time to time, but some passa-

ges

ges of Gods Providence hindered me. And my intention was then, and is now to propound it, not in a way of *artificiall method* accurately; but rather in a *prudentiall way*, ſuch as may be more beneficiall for uſe, though not ſo accurate for art: For I conſider with my ſelfe, that the greateſt part of men whom I have to deale withall in the tractation of it, are vulgar people, which are not ſuch as are capable of a moſt accurate form: nor cannot diſcern of it, neither wil it ſuit with them: For this is the difference between an *artificiall method*, and a *prudentiall method*; between a method of art, and a method of prudence, as the Maſters of Logick ſpeak in this caſe.

SER. III.

But in away. Prudentially.

An *artificiall method* propounds all *homogenialls*, nothing but that which is directly belonging to that art, or Doctrine that is delivered, and that intrinſecally and ſubſtantially to make it up: it propounds nothing but ſuch; admits of no *hetterogenialls*, nothing but that which is within the compaſſe of that doctrine: it cuts of all others, and withall keeps a down right order, a down right method, handling the moſt generall things firſt, and the moſt ſpeciall things after, by a ſtraight line, cutting (as it were) by a threed. Now this I ſee might not altogether be ſo profitable, and ſo uſefull (at leaſt) for ordinary people, who are not capable of it, not being able to judge of hetterogenialls and homogenialls, neither knowing indeed

Sect. III. indeed what is form, or what not. And therefore I chooſe rather to goe in a *prudentiall way*: for I will not decline many hetterogenialls, though I will not mention many (becauſe for mine owne part I do not think, that they belong ſo properly to Divinity or Theology in a rigged conſideration) but ſuch as are uſefull for Chriſtians to know (though they bee not ſo artificiall) and onely thoſe, though I ſay they make not ſo much for method and art, for I have not ſuch a deſire to keep ſo curiouſly to a perfect method; all that I ſhall aime at is, to propound things both for the ſubſtance of them, in the particulars contained under them; and for the method of the things, in ſuch a uſefull way as Chriſtian prudence ſhall acknowledge to be ſo, and ſuch as may be profitable for the Church of God.

2. I ſhall adde but another thing, which I deſire to give an account of; I ſhall propound it in ſuch a way, as may be accommodable to all thoſe ſeverall rankes, or formes, whether of *teachers*, or *learners*: that I mentioned before, ſo that it may be either *briefly contracted* into a narrow compaſſe for children and beginners, who have but narrow capacities: or a little *larger* for young men: or *more fully* and *compleatly* for Fathers: as occaſion ſhall ſerve: I ſhall goe in a middle methodicall way; in ſuch a way, as may beſt agree to any of theſe formes.

3. Laſtly

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3. Laſtly, this is all I will ſay concerning it, and all that I will premiſe concerning it, (though I can ſay no great matter) to recommend the form that I ſhall propound, and have no intention nor thought to preſſe it on any man, but let every man doe according to the nature of their apprehenſion in the degree of their education wherein they have been nourtered, and to which they have beene brought up already. I will only give this generall rule, *any forme is better than no forme:* any tolerable forme, though indifferent, or defective in ſome materials, and in a methodicall way, yet if it keepe cloſe to any tolerable forme, it is better than no forme, and it may ſerve him in many things uſefully, though not altogether ſo well as if it were better: This I will ſay concerning my owne in humility, that whoſoever conſiders it with judgement, ſhall finde thus much, that it is more comprehenſive (as far as I know) than ever any yet that hath beene preſented; though I have ſeene and peruſed a great many, and that of the beſt note and worth that as yet the Church of God hath extent: and I conceive, if they doe view, and conſider, and take meaſure of the compaſſe of it, will finde that it containes more than any. I will inſtance only in one obſervation that may give ſome light to this: I have alwayes apprehended that it is a very good way (though it bee ſomewhat defective among the Proteſtant Writers, who

Any forme is Tolerable, though Indifferent.

this is Different.

Comprehenſive.

SER. III. have not comprehended divers of thoſe things of the Schoolmen that were great ſearchers in Divinity, however their faults and failings were, and however they were in the blindeſt and darkeſt times; and therefore I have nothing to ſay for the magnifying or juſtifying of them: yet I deſire to goe in a middle temper, which may not only comprehend thoſe things which ordinarily we know, but take in likewiſe thoſe things of the Schooles, (Scholaſticall things which are of uſe) which I ſay I have ever apprehended would be a very good way, and of very much uſe and purpoſe: Now you ſhall finde that all the doctrines belonging either to ſpeculative Divinity, and to ſearching Divinity in the Schooles, or elſe to practiſe Divinity; I ſay you ſhall finde more of them as I conceive in this platform, that I ſhall now ſuggeſt, than in any that I yet ſaw: to which premiſing only one thing more, I ſhall come. I premiſe therefore, and I hope that no man will expect or thinke that I preſume I ſhall proſecute it, but only I deſire to diſcharge my duty according to that meaſure of ſtrength and life that the Lord ſhall vouchſafe me: which makes me doe that I now intend, *viz.* to give you a brieſe delineation of all. But I deſire you not to expect that this can bee done with any mixture of pleaſure, or that it will be over eaſie or over facile to apprehend; only I ſhall now run briefly thorow the whole: as if a man ſhould

Not pleaſant,

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ſhould preſent you with the Scelleton or body of a man, without either skin or fleſh, there is no beauty or pleaſantneſſe in ſuch a ſight, yet there are all the ſubſtantials whereof the body is made, there are the bones that are the very upholders of the fabricke of the body: or as it was in the caſe of *Ezekiels* viſion, when he was carried into a field, where there was nothing but dry bones, there was no beauty in that ſight: but the beauty was afterward, when thoſe bones began to ſtir and move, and came every one to their place, and did cloſe up with the fleſh, and the ſpirit of life came on them, then it was a beautifull ſight. So now here, in the meere naked demonſtration of the thing, you muſt not looke (neither indeed is it propounded with that apprehenſion) that it ſhould be very delightfull, or that there ſhould be any thing in it to move that way: but rather meerly for the profit of it: becauſe it may be a good guide for the comprehending, and going on with through all. As if a man be in a journey, and hath his compaſſe with him, by which he may know where he is; it is but only for profit, and therefore I hope men will beare with that, diſpenſe with the other, viz. *pleaſantneſſe:* though it ſeeme but rough to propound meerly naked bones, without any beauty or comelineſſe.

Now briefly to preſent the frame that I am to goe through. I told you that long agoe I

SER. III. made the frame, and then I intended to make the frame ſo, to order it ſo, as to bring it within the compaſſe of fifty two heads, that is one for every *Lords day* in the yeare: or if a man would make briefer diſpatch of it, hee might take two or foure heads at a time, and ſo goe through the whole in leſſe time. I ſhall propound it the ſame way.

There be but two things by which I ſhall make the diviſion of the modell or frame.

Frontiſpice. 1. There is firſt of all a *frontiſpice*, or *porch*: and,

Secondly, there is the fabricke it ſelfe, the whole pile and edifice.

There be foure things which I deſire to propound in the very porch and frontiſpice, in the entrance into all the matters of Religion, and things to be knowne; becauſe they are of generall importance and uſe, as being the very firſt and moſt ſenſible inquiries that will bee made in the entry into this profeſſion. The two former of them lay downe to us the *marke that we ſhould aime at*: The two latter, the *line or rule by which we muſt levell at that marke*.

Happineſſe. 1. The firſt inquiry will be concerning *happineſſe*, which is the very end and ſcope to which all that we are taught in the matters of Divinity, even all the whole ſcope of Divinity tends: that whereas there be ſeverall arts and vocations in the world, for the maintenance of this temporall life; *Divinity* is that art which directs

directs us in the way to get and attaine eternall life, and to the true happineſſe of a man: all the lines of Divinity meet in that center, and nothing is taught but for that: and therefore this will be the firſt inquiry, *wherein the true happineſſe of a man lyes:* And to omit the particulars that will be in that, the reſolution and upſhot of that inquiry will come to this, (which will draw in the ſecond) that SER. III.

2. However mens thoughts wander about their happineſſe, yet all the world cannot effect it; neither the *quinteſſence* of any, nor the *concurrence* of all theſe worldly things, can make a man a happy man: the only happineſſe that is true and reall, is only in our conjunction with God: which is attainable only by our knowing, worſhipping, and ſerving of God according to the true religion: which is the upſhot of this firſt inquirie, and leads to the ſecond generall thing in the porch

And that is the *true Religion:* the firſt inquirie is of the true happineſſe, the ſecond is of the true religion. But now there be many Religions in the world, I will briefly name them. True Religion.

There is the *heathen religion*, which doth not acknowledge the true God, but worſhip a falſe god. There is the *Iewiſh religion*, which acknowledgeth the true God, (and therefore differs from the heathen) but doth not acknowledge him in Chriſt. There is the *Mahumetane religion*, which acknowledgeth the true God,

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and acknowledgeth Christ too, but doth not acknowledge Christ as the Messias and Saviour, but subordinate to their Mahumet, and therefore false in that. And lastly, there is the *Christian Religion*; and so the upshot of all, is, there is no other religion true, but the Christian religion which is professed in the true Church of God:

3. And that leads mee to the third thing in the inquiry. The first was, wherein lyeth true happinesse; the next, what is the true religion which will lead to this happinesse; and because that is said to be in the Church of God, therefore the next inquiry will be, which is the *true Church of God*. There be many pretenders to the true Church, there is a *Greeke Church*, a great and large Church, that professeth the doctrine of Christ: there is the *Romane Church*, that professeth Christ: there be many other by-slips of Christians, as *Anabaptists*, *Separatists*, and all kindes of sects and schismes, which all professe Christ. But it is none of these, not the *Greeke Church*, nor the *Romane Church*, nor any other sect: but there is a Church of the *Protestants*, consisting of *Lutherans* and *Calvinists*, and this will bee the upshot of the inquiry, that the Church of God which are either *Lutherans* or *Calvinists*, (though different in some opinions, yet) both of them are within the compasse of that which is to bee acknowledged the true Church of God: and the issue of this inquiry will

True Church.

will be, How wee may underſtand and come to deſcerne which is the true Church: and the anſwer is, by their adherence to the *Scriptures*: SER. III.

4. Which is the fourth head in the inquirie. After the inquiry of the true happineſſe, wherein it lyeth; of the true Religion that will lead us to that happineſſe; of the true Church wherein we ſhall finde that Religion: we muſt inquire of that which muſt be the rule of all, which is the *Word of God*, the Scriptures, that ſhall be the fourth. Scripture.

Theſe are ſuch generall, and ſuch ſenſible inquiries, that I did thinke good in a prudentiall way, as I ſaid, to place them in the frontiſpice. The two former ſhew the marke wee muſt ayme at, viz. the *true happineſſe*, and the *true religion*. The two latter ſhew the line by which we ſhould levell, viz. the *Churches ſteps* in ſome meaſure, but abſolutely the *oracles of the Scripture*, the Word of God, which muſt be the meaſure of all things which are to be done or knowne in the whole compaſſe of Divinity.

2. To come now from the frontiſpice and porch, to the *building it ſelfe*, to the fabricke of the whole body of Divinity, I ſhall only preſent it in the nature of a building, becauſe I have mentioned the metaphor; yet I will not keepe cloſe to it, becauſe I will not ſpend time to be curious in words. Edifice.

The building I ſhall preſent, conſiſts of *two ſtories*, and no more; and in either of thoſe two ſtories

SER. III.

stories, *two roomes*. I vvill mention no more.

In the first story briefly I shall comprehend all the things that are to be *knowne and beleeved* in the course of Divinity.

In the second story all things that are to be *done and practised*.

For all things in Divinity are either matters of *faith*, or matters of *life*. This is the generall therefore of the two stories. Matters of faith being as it were the lowest story, and matters of life being the superstructure on it: and either of these have two severall roomes.

Things to be knowne and beleeved

There be generall things to be knowne and beleeved concerning { *God*, and *Man*.

And there be some things more particular in regard of some particular relations; and so likewise there be in the other.

Concerning God.

But first for the former; things to be known and be learned by a Christian concerning God and man:

I propound them either { *More generall*, or, *More speciall*, according to some speciall relations.

In the generall, first concerning *God*; there be two things vvhich I shall propound, and either of them vvill have a double title, upon which I will make the second foure, for foure were in the porch.

Con-

Concerning the *nature of God*, and thereon two heads or titles. SEC. III. His nature,

1. All thoſe things that are to bee knowne concerning the *unity of the eſſence*, that is the one God, and his glorious attributes. Unity of eſſence,

2. And all thoſe things that are to be known concerning the *Trinity of the perſons*, in that unſpeakable myſtery of the glorious Trinity. Trinity of perſons.

2. And in the ſecond place, beſides the nature of God, there are to bee conſidered the *workes of God*: in which I ſhall propound both the *kinds* and the *ſpecies of the operations* of God, and the *ſpeciall objects or effects* of thoſe operations. Works of God, Kindes and ſpecies of them

The ſpecies or kindes of the workes of God that are to be knowne by a Chriſtian, for the comprehenſion of what is neceſſary to bee knowne in Divinity, and taught by a Miniſter, may be expreſſed thus.

There be two great vvorkes:

his workes of { *Creation*, and of *Providence*. Creation. Providence.

And there is the principall objects or effects of thoſe operations, take them which way you will. Objects of them.

There is in generall, the *reaſonable creature* vvhich is capable of happineſſe, and vvhich is Reaſonable creature.

Sect. III.

to be guided by a rule to the attaining of happineſſe. And there is the *animall*.

And ſo there will be two titles concerning *Angels*,

Angels, { Good, Bad.

both { Good, and Bad.

Man.

And concerning *Man*; wherein the principall thing will bee to ſpeake ſome thing of thoſe things that are of generall neceſſity in Divinity, the moſt neceſſary of all others, viz. *the immortality of the ſoule*, and the *Conſcience of man*, which is as a judge, and to which a man muſt give account of all he doth.

Immortality of ſoule, Conſcience.

Having laid this concerning God, his nature, and his vvorkes of creation and providence, and the ſpeciall objects of thoſe workes, Angels and Men, vve vvill come to follow all the reſt concerning man: for Divinity is the rule of guiding man to his happineſſe, and therefore we muſt goe along vvith it.

Concerning man, there are two things that are *fundamentally* to be conſidered or premiſed: And two things *formally* to be conſidered.

Things fundamentally premiſed.

There be two things fundamentally to bee premiſed:

Covenant. Seales of them

Firſt, (which vvill bee the next head) concerning *the covenant* betweene God and man; and *the ſeales* of this covenant in a generall way, though

though there be a particular place for the particular: for this vvill be the foundation of all that I can give towards happineſſe for the attaining of it; it depends upon the covenant made by God vvith man: and ſo that vvill be the firſt fundamentall thing, the covenant made betweene God and man. SECT. III.

The ſecond vvill be *the law* that God impoſeth on man, to regulate him in his courſe, with all the ſanctions of promiſes and threatnings. Law. Sanctions.

And then there bee two things formally to be conſidered, (this being fundamentally premiſed) vvhich vvill make up foure heads more. Things formally conſidered.

Formally there are to be conſidered the *principles of humane actions*, vvhich actions are the vvay and ſteps to eternall life. Principles of humane actions.

Now there be two principles very conſiderable.

The one vvithout us, and from God, viz. *the grace of God*, and here vve ſhall ſee how far that is neceſſary, and the nature of it; but I vvill not enter into particulars, but onely now point out things. Grace of God.

And then there is another principle of action, and that is vvithin us, viz. *our owne free will*, and there vve ſhall ſee how much vve have of that, and the nature of it, and of all humane actions and habits in a generality. Theſe are the principles of action, grace and free will: Our free will.

SER. III. the nature of vvhich, and the truth of vvhich are to bee cleared in the application of these heads. These are the principles and the roots.

The fruits that grow from these,

But then the *fruits* that grow from these, are,

Good workes.

On the one side, on the better hand, vvhen mens vvills are assisted by grace, *good workes*; vvhere vve vvill take a briefe consideration of vertues too, which are the root of good works, the habits and dispositions.

Sins, or evill workes.

And secondly, *sinnes, or evill workes*, vvith all the penalty and punishments that belong to them, vvhere also concerning vices, to vvhich vve are inclineable.

These are the things that are generally to be knowne and beleeved concerning God and man.

There bee some things in particular, and I shall be very briefe in them.

Things particularly to be knowne concerning God and man,

The things that are particularly to bee knowne concerning GOD and Man, are either,

1. In regard first of all of the *different states and conditions of men*, that they either are, or have, or shall be in.

2. In regard secondly of the *acts of God* in perfecting mans salvation.

In regard of the different states of men,

1. In regard of the different states or conditions of man first.

Now they may be different two wayes; all

that

that I ſhall ſpeake of them ſhall bee this. Sect. III.

They may be either

{ *Subſtantially different*, or, *Circumſtantially different*.

The two former eſtates differ in the *covenant*, the covenant is not the ſame.

The latter two agree in the *ſubſtance of the covenant*, but differ only in the forme of adminiſtration: and ſo theſe will bee the foure heads. Subſtantially different.

1. *The ſtate of innocency* by creation, with the *firſt covenant* of the law and workes, which would then bring us to heaven. State of innocency.

2. And *the ſtate of the fall*, where we conſider the *covenant of grace*. Of the fall.

Theſe are ſubſtantially different in the ſubſtance of the covenant. But the two other ſtates are but circumſtantially different, differing in the adminiſtration of the covenant, yet all belonging to the ſtate of grace. Circumſtantially different,

The adminiſtration under *the Old Teſtament*. State of grace, Under the old Teſtament,

And the adminiſtration under *the New Teſtament*. Under the new.

But then beſides the divers ſtates of man, the ſecond things to bee knowne and beleeved in this particular, are the *ſeverall acts of God*, (give me leave to make uſe of words, becauſe I have not ſo fit at hand) thoſe degrees by which God, Severall acts of God Perfecting our ſalvation.

SER. III. From the ſtate of ſin to grace by acts

Doth *adduce a man to the ſtate of grace*, and having done ſo, by which he

Doth afterwards *perduce* a man from the ſtate of grace to glory.

And in either of theſe there be two heads, or titles, which make up foure more, whereof there are

Fundamentall: by purpoſe.

Two fundamentall things, which are the *roots* and *foundation* of all.

Predeſtination Reprobation,

Firſt of all *Gods eternall predeſtination and reprobation*, and thoſe things that belong to it.

Redemption.

The ſecond fundamentall thing is the worke of *redemption* by Chriſt: where will be touched the *incarnation*, and all things that belong to that.

Theſe are the fundamentall things towards the bringing of us to the ſtate of grace: there muſt be a purpoſe in God to bring us to it, and a price: and ſo our two heads are *election* and *redemption*.

By purchaſe,

Formall,

But then there be two things in which it *formally* conſiſts, as the means wherby it is brought about.

Vocation effectuall.

Firſt, the *act of vocation*: by which God calls a man, and ſettles a man in the ſtate of grace.

Iuſtification actuall,

The ſecond is *juſtification*, which is the very formality of the ſtate of grace, in that league betweene God and man, when he cals him home to himſelfe.

And theſe are the degrees by which we are brought to the ſtate of grace; but being there,

There

There be other degrees, by which God doth carry us to the *perfection of grace*, as well as to the ſtate of grace: as,

Sect. III. From grace to glory

Partly in the *continuation of the grace of God*, which continuation is in two heads.

Incoate.

Firſt, the worke of *ſanctification*, wherein I ſhall comprehend all the privileges of a Chriſtian, that beleeve in God and Chriſt.

Sanctification priviledges.

And ſecondly, the worke of *gubernation*: as the ſpirituall ſanctification, ſo the temporall gubernation: wherein I will comprehend all the exerciſes of a Chriſtian (not only all his privileges, but) how God leads him in a way of exerciſe; and although it vary from the ordinary courſe of Divinity, yet I conceive that it is very neceſſary to be conſidered. Now theſe doe *continue the worke of grace*.

Gubernation exerciſes.

2. But thoſe for the *conſummation*, there are two more: God continually ſanctifies, and continually governes, and manages a man, by his regiment, and the rule of his providence over his ſervants in an excellent way all our life. But then I ſay there be two other degrees that give the conſummation, which make up the other foure heads.

Conſummate.

Firſt of all, *the reſurrection*: and therein I ſhall take along the *laſt judgement*, for there is ſome difference, but not ſo much but they might goe together.

Refurrection. Iudgement.

Secondly, the excellent ſtate of *glorification*; that ſuperexcellent ſtate of glory: wherein I ſhall

Glorification.

Sect. III. Condemnation

shall comprehend the contrary *state of the damned*. This is the last and highest degree.

These are briefly the heads of those things that are to be knowne and beleeved.

There are twelve in generall to bee knowne and beleeved concerning God and man.

And twelve in particular according to the severall states of man, and acts of God.

Life, to be done and practised.

Now then the other things that follow, are things to be *done and practised in matters of life*: and so there will be comprehended under this story (as under the first) *two roomes*.

There will be *duties* to be performed first.

And second, I will adde some *helpes* that are to be used for the performance of those duties.

And so I shall comprehend all the practicall part of Divinity, adjoyning helpe to performe duties; whereby I shall give a more large form (as I said first) then as yet we have had, for ought I know.

Duties to be performed by the strength of grace.

The *duties* to be performed, are either *more generall*, and of a generall nature:

Generall,

Or *more particular*, according to our particular states and conditions, or relations of men: as you shall see.

In those generall duties I will do thus; I may comprehend all duties under the name of *gracious vertues*, for so it will bee more briefe: wherefore I will so doe.

Primary and predominant in duties to God and man.

There be the *primary and predominant vertues*; and those I will begin withall: as,

First,

First, *vertues Theologicall*, such as doe order, and set the spirits and heart aright, in a right frame towards God. SER. III. Vertues Theologicall,

And second, *vertues Philadelphicall*; such as order aright our carriage and deportment towards man, our brethren; and these comprehend the summe of duty in both the Tables of the Law. Philadelphicall,

But then I shall adde two more, as secondary and accessories to those principles. Secondary and concomitant vertues,

There be,

1. *Vertues*, which the Schooles call *cardinall* vertues, as *prudence*, *justice*, *temperance*, *fortitude*, and *courage*: which as they make use of, so we might make use of them also, as being very considerable in the way of a Christian, I say, *cardinall vertues*. Cardinall,

And there be,

2. *Circumstantiall* vertues: as suppose (to give a hint that you may understand) those concomitant vertues which are not so much the particular species of vertues themselves, as companions to all vertues, and must goe along with them: as suppose now *syncerity*, and *humility*, and *zeal*, and *constancy*, which are generall and necessary qualifications to accompany and attend all other. Circumstantiall.

So that now there be *Theologicall* and *Philadelphicall* vertues, to order our carriage towards God and man: And *Cardinall* and *Circumstantiall* vertues, prescribing the manner of the former carriage.

SER. III. Speciall, Regulating our lives in the

This in the generall.

But secondly, there be some more speciall and particular.

In regard first, of the *severall parts* and conditions.

And secondly in respect of the *severall states* and relations in which a Christian lives.

Now there will bee required vertues more speciall for the managing of us in the way of duty in both these.

Parts,

1. Vertues in regard of the *parts* of a mans life, they must be brought to the true rule of vertue, in the government of a mans life.

Heart. Affections, Words, Actions.

First, vertues to rule the *heart and affections.*

Secondly, vertues regulating a mans *words and actions.*

Wee must seeke how to governe these in a way of duty and vertue.

Conditions, in respect of

But then againe for our severall conditions; I shall name two more, which will comprehend all that I desire.

Sex, Age,

First, *vertues to regulate every age and sex:* the particulars are, *men* and *women*, *young* and *old*, every sex and age.

Estate, Condition.

Secondly, *vertues for the ordering of every state and condition; rich* or *poore*, *learned* or *unlearned:* and in proportion to order us in every severall state and condition, in affliction and prosperitie.

And these are the second branch of the first of those specials that are recommended: two speciall

SER. III.

ſpeciall vertues required in reſpect of our ſeverall conditions, as there were two before in reſpect of our ſeverall parts.

States and relations,

But now in regard of our *ſeverall ſtates and relations*, in which men are, there be foure more.

More private.

The firſt two of which are to order us in a more *private way*.

The ſecond two to regulate us in a more *publique way*.

In a ſingle and ſolitary life. Vertues Ethicall,

As wee are *ſingle perſons*, living in a ſolitary life, there are *morall ethicall vertues*, which muſt order our converſation ſuitable to the rule of dutie.

More publique in a family. Oeconomicall.

And then as we are *publique perſons* in a family; theſe are *œconomicall vertues*, to order families in the particular relations thereof, *husband, wife, parents, children, maſters, ſervants, gueſts*, and *hoaſts*: There be *ethicall vertues*, and *œconomicall vertues*, for the ordering of a more private way.

In a greater community,

And when we come more publique, to bee parts of a greater community, there muſt bee vertues for that.

Now there may bee a double community which we may live in, and in which we ſhould have vertues to carry our ſelves as we ought to doe in ſuch places.

Eccleſiaſticall,

There is a community *Eccleſiaſticall*, a *Church* ſociety and body.

Politicall.

And there is a community *Politicall*, and *Civill*;

SER. III.

vill; and there are ſuitable vertues required, to carry our ſelves as members of theſe bodies either Eccleſiaſticall or Politicall.

Helps to be uſed in

There remaines now only the ſecond branch of things to be done and practiſed, viz. the *helpes*.

We have gone through the duties generall and particular: I ſhall in a word recommend in the laſt place thoſe things that I comprehended under the name of helps to the performance of duty.

And they are either,

Univerſall converſation.

More generall and publique: or,

More particular and private.

Publique meanes,

The more publique helpes are the *due and conſcientious uſe of the ordinances of God* appointed: as,

Hearing the word,

First, *hearing of the word*.

Receiving the Sacrament.

And ſecond, *receiving of the ſacrament*: And the due *obſervation of times inſtituted* by God, and *conſtituted* by him.

Times,

Sabbath,

First, the obſervation of *the Lords day*, in its continuall courſe.

Faſting,

Secondly, of *Faſts* in a Chriſtian way.

Theſe are the more publique helpes: and yet there may be ſome relation to privateneſſe in theſe.

Private,

But now more privately as a mans *face is towards God*: or,

As a mans *face is towards the world*; there are helpes for thoſe duties.

As

SER. III. towards God.

As we muſt labour to converſe with God, or as we muſt converſe with men: which way ſoever we turne our faces, there may be, and are helps for the ordering of our life in both. Now the helpe in private, in regard of a mans converſe with God, are,

Contemplative,

Firſt diligent *reading and meditation* upon the Word of God, and divine truths.

Reading, Meditation.

Secondly, another part of our communion with God, is the continuall exerciſe of *prayer and thankſgiving*.

Prayer, Thankſgiving.

Then as wee ſtand in relation towards the world, and are converſant in the world, there be two other helpes.

Towards men,

Firſt, the conſcientious uſe and improvement of the *communion of Saints*:

Active, Communion of Saints.

Second, our *fidelity* and conſcientious cariage in our *particular vocations*; where there will be many other things.

Particular vocation,

But in all thoſe the maine will be, how all theſe may be done, that they may be moſt uſefull, in the advancing of a moſt chriſtian courſe in the uſe of the Word and Sacrament, and Sabbaths, and faſtings, and reading, and meditation, and prayer, and thankſgiving, and the communion of Saints, and the conſcientiouſneſſe in a mans vocation: I ſay, how wee may doe all theſe, ſo as they may be moſt uſefull to further us in the way of duty.

Theſe are the more generall helps.

There are ſome more particular, according to

SER. III. Particular condition,

to the particular cases of men: I will propound but foure maine cases, to which I will reduce all the rest.

First, some things to helpe a man in the *ingresse into the way of Religion*. I am faine to make a word or two (for memories sake.)

Secondly, in the *aggresse*.

Thirdly, in the *congresse*.

Fourthly, in the *progresse*.

You shall see more plainly what I meane by and by.

In the ingresse,

There be, helpes to bring a man that is not yet in a way of godlinesse, to come into it. Wherein the principall thing will be, *the due examination of what is the right way*, and *a mans owne estate*, whether he be in that way or no; and that being made cleare, we must consider the *helps* that will put a man on to *resolve* on the entry into that way, and to use the helpes that may set him upon it to enter it; which is the *ingresse* or entrance.

Examination, Resolution.

Aggresse.

Secondly, in the *Aggresse*, or *setting upon a* Christian course, there will come in *helpes* and directions how to *lead a holy life*, and *dye a holy death*; how to *order a mans time*, and mannage his dayes and houres in Christian and holy courses, so that he may both in life and death, carry himselfe as becomes a Christian, and be in such a state as a Christian may be: that is for the aggresse or setting upon the worke.

Holy life. Death.

Congresse,

Then thirdly, in the *congresse*, wherein is to be

be treated of our *ſpirituall warfare*: helps to direct us to carry our ſelves in time of *diſtreſſe of conſcience*, and in matter of *Satans temptations*, which every Chriſtian more or leſſe will have, and meet withall. SER. III. Spirituall warfare.

Laſtly, in the *progreſſe*, helpe for *perſeverance*, how to hold out in daily proficiency, and perpetuall perſeverance to the end. Progreſſe, Perſeverance.

Theſe are all the heads: whereof,

There are foure in the porch and frontiſpice; and foure times twelve in the pile and edifice, the reſt of the building.

Twelve generals concerning things to bee knowne and beleeved of God and man in generall.

And twelve concerning God and man in particular, according to their particular ſtates.

And twelve for matters of life, duties to be performed.

And twelve helps that are to be uſed to help us in the performance of thoſe duties.

And thus you have the whole building; and according to the words of our text, an ὑποτύπωσις, or a forme of ſound and wholſome words.

FINIS.

THE RIGHTEOVS MANS PLEA TO TRVE HAPPINESSE.

IN

Ten Sermons on PSAL. 4. ver. 6.

Preached by *John Stoughton* Doctor in Divinity, ſometimes Fellow of *Emanuell* Colledge in *Cambridge*, late Preacher of *Aldermanbury*, London.

Pſal. 73. 25.

Whom have I in heaven but thee, and there is none upon earth that I deſire beſides thee.

Printed at *London* by *Tho. Cotes* for *Iohn Bellamie*, *H. Overton*, *A. Crooke*, *I. Rothwell*, *I. Crooke*, *R. Sergier* *D. Freere*, and *R. Smith*. 1640.

A Methodicall Analyſis of the Principall things contained in theſe Sermons on *Pſalme* 4. 6. as they were left written by the AVTHOVR.

Doctrine.

ALl men do univerſally and naturally deſire that good which will make them happy.

Explication.

1. Propoſition.
   1 What Happineſſe.
      1 Definition it is
         1 Propounded
            1 That excellent eſtate
            2 Of reaſonable nature
            3 Wherein it poſſeſſeth and enjoyes
            4 That good which it is capable of, and can reaſonably deſire with ſatisfaction and ſecurity.
      2 Explained
         1 Objective good.
            1 Convenient.
            2 Excellent.
               1 Generall
                  1 State of a
                  2 Reaſonable Nature.
                  3 Excellent.
               2 Particular.

- 3 Sufficient.
- 4 Permanent.
- 2 Fortpall.
  - 1 Possession.
  - 2 Agnition.
  - 3 Estimation.
  - 4 Fruition.
    - 1 Delight.
    - 2 Content.
    - 3 Security.

2 Distribution from the

1 Subject.

- 1 God.
- 2 Reasonable creature.
  - 1 Angels.
  - 2 Men requires.

1 Fruition of good

- 1 Internall right frame of
  - 1 Soule
    - 1 Plenitude of understanding
    - 2 Rectitude of will.
  - 2 Body
- 2 Externall.
  - 1 Instrumentall. Ἐνεργά.
  - 2 Principall. Ἐνέργεια.

2 Operation. Ἐνεργεῖα.

2 Kindes and degrees,

1 Deficient.
2 Sufficient.
3 Perficient.

2 How all men desire it.

1 Morally

- 1 Morally
  - 1 Ignorantly.
  - 2 Inconstantly.
- 2 Naturally.

- 1 Vniversally.
  - 1 Consideration of Happinesse.
    - 1 Generall.
    - 2 Particular.
  - 2 Interpretation of Appetite.
    - 1 Elicit.
    - 2 Innate.
  - 3 Condition of men.
    - 1 Wise.
    - 2 Weake.
- 2 Necessarily.

2 Probation.

- 1 Ἔτυμον.
  - 1 Scripture.
  - 2 Experience of
    - 1 Good.
    - 2 Bad.
- 2 Δόσιν. Reason.

- 1 Constitution in written.
- 2 Not blotted out by corruption.
- 3 Left for stocke to graffe. Rēnovation.

2 Application.

- 1 Instruction.
  - 1 Congruity of beginning with this
    - 1 Philosophy.
    - 2 Mechanicie.
    - Above
  - 2 Excellency of Divinity.
    - 1 Meetes our desires.
    - 2 Helpes our defects.

- 3 Mercy of God towards, { 1 Church. 2 Vs.
- 4 Miſery of Man.
  - 1 Knowes not.
  - 2 Seekes not.
  - 3 Likes not.
- 5 Poſſibility and way of cure.
  - 1 Invincibly.
  - 2 Inviolately.

2 Exhortation to

- 1 Preachers.
- 2 People.
  - 1 Obſerve Inclination.
  - 2 Acquire Direction.
  - 3 Fixe Reſolution.
  - 4 Force Execution.

2. *Doctrine*, That not the Quinteſſence of any, nor the confluence of all created things can make a man happy.

1 Explication.

- 1 Propoſition.
  - 1 Subject.
    - 1 Created good. Not
      - 1 Quinteſſence of beſt
        - 1 Accompliſhments
          - 1 Intrinſecall of the
            - 1 Mind. Vertues
              - 1 Intellectuall.
              - 2 Morall.
            - 2 Body.
        - 2 Additaments.

1 Intrin-

- 1 Intrinſecall of
  - 1 Honour.
  - 2 Pleaſures.
- 2 Extrinſecall of
  - 1 Riches.
  - 2 Friends.
- 2 Extrinſecall of
  - 1 Fortune.
- 2 Confluence of
  - 1 Many
  - 2 All.

= 2 Without God they

- 1 What God may make Acteſſion.
- 2 Without God.
  - 1 May breed imagination of happineſſe.
  - 2 Cannot give poſſeſſion of
    - 1 Principall, Royall.
    - 2 Reall.

2 Predicate cannot give happines either

- 1 Supernaturall. Naturall.
- 2 Perfect. True.

2 Probation.

1 In. Mat. 5.

- 1 Scripture.
  - 1 De.
    - 34. 12.
    - 73. 18.
    - 44. 15.
  - 2 Hoſ. 2. 21.
  - 3 Ier 9 23.
  - 4 Tim. 6. 17.
- 2 Experience.
  - 1 Extraordinary, Eccles.
  - 2 Ordinary.
- 3 Reaſon.

2 Diſſ. Nature of

1 Happineſſe wherein muſt be
- 1 Perfection.
- 2 Satisfaction.

2 Created things. 1 Each. 2 All good in them.

- 1 Defective ſhort
- 2 Diminutive narrow. No
  - 1 Perfection.
  - 2 Satisfaction.
    - Had.
    - Held.
    - Happy
- 3 Derivative ſhallow, without God not

- 3 Man requires good
  - 1 Long immortall.
  - 2 Large universall.
  - 3 Deepe spirituall.

2 Application.

- 1 Instruction to
  - 1 Correct our Iudgements concerning happinesse of
    - 1 Others.
    - 2 Our selves.
  - 2 Convince errour of
    - 1 Worldly Philosophers.
    - 2 Godly Professors.
- 2 Reprehension of
  - 1 Practices of the
    - 1 Worldly.
    - 2 Godly.
  - 2 Pretences: there
    - 1 Should be vast difference.
    - 2 May be cleare evidence, if we consider
      - 1 Expence of
        - 1 Times, Paines.
        - 2 Thoughts, Cares.
      - 2 Neglect of
        - 1 God.
        - 2 Neighbour.
        - 3 Soule.
- 3 Exhortation.
  - 1 Duty. Learne to
    - 1 Abate for world
      - 1 Action.
      - 2 Affection.
      - 3 Apprehension, Opinion.
    - 2 Translate to better things,

1 God.

- 1 God.
- 2 Heaven.
- 3 Holinesse.
- 3 Moderate.
- 1 Griefe of
  - 1 Want.
  - 2 Losse.
- 2 Envy.
- 3 Delight of Fruition.
- 4 Desire of possession, be ready to
  - 1 Communicate.
  - 2 Abdicate.
- 2 Motives. Consider
  - 1 Vanity of the world
    - 1 Immortall.
    - 2 Mortall.
  - 2 Condition of man
  - 3 Excellency of Duty.

3. *Doctrine.* God and his favour, the light of his countenance shining on us, is that excellent good, which can alone, without the helpe of any creatures without any created thing, make a man truely and perfectly happy.

1 Explication.

- 1 Propositon
- 1 Subject
  - 1 Materiall
    - 1 God, according to his
      - 1 Essence.
      - 2 Person.
    - 2 His favour
      - 1 Generall.
      - 2 Speciall.
  - 2 Formall.
- 2 Predicate in
  - 1 Possession by
    - 1 Vocation.
    - 2 Covenant.
  - 2 Fruition.
    - 1 Direct through
      - 1 Donatives.
      - 2 Duties.
    - 2 Reflexive.
- 3 Moderate.

1 Generall

- 1 Generall, Good, Excellent.
- 2 Speciall, According to the
  - 1 Thing, beatificall good, in life
    - 1 Present, truely reall.
    - 2 Future, perfectly royall.
  - 2 Manner, Singular.
    - 1 Without the helpe of the creature
      - 1 Absent.
      - 2 Adversant.
    - 2 Himselfe alone, Sufficiently, Efficiently.
- 2 Probation.
  - 1 Im.
    - 1 Scripture.
      - 1 Testimonies
        - 1 Numb. 16. 23.
        - 2 Epistles.
        - 3 Psalmes.
          - 27.4.
          - 36.7.
          - 65.4.
          - 144.15.
      - 2 Examples
        - 1 Sam. 30.6.
        - 2 Heb. 3.17.
    - 2 Experience of the Faithfull.
      - 1 Singular.
      - 2 Particular.
  - 2 Dim. Nature of
    - 1 Happinesse, requiring
      - 1 Perfection.
      - 2 Satisfaction.
    - 2 Man which requires it, 1 Long. 2 Larg. 3 Deep.
    - 3 God in
      - 1 Generall, All-sufficient by way of
        - 1 Causality.
        - 2 Eminency.
        - 3 Negation.
      - 2 Speciall.
        - 1 Perfection.
        - 2 Proportion.
        - 3 Conjunction which is most
          - 1 Power.
          - 2 Wisdome.
          - 3 Goodwill.
          - 1 Intimate.
          - 2 Indissoluble:

2 Application.
- 1 Inſtruction of the ignorant.
  - 1 Godly
    - 1 Felicity.
    - 2 Dignity.
  - 2 Wicked.
    - 1 Miſery.
    - 2 Indignity.
- 2 Reprehenſion of the madneſſe of the
  - 1 Wicked, who neither
    - 1 Seeke,
    - 2 Care for,
    - 3 Eſteeme of
    - } God.
  - 2 Godly, who
    - 1 Know it.
    - 2 Profeſſe to believe it.
    - 3 Neglect it.
- 3 Exhortation to the weake.
  - 1 Know.
  - 2 Believe.
  - 3 Ponder.
  - 4 Meditate.
  - 5 Make God the ſtrength of it,
    - 1 Seeke
      - 1 Preſume not upon
        - 1 Fortune.
        - 2 Church.
        - 3 Knowledge.
        - 4 Common Grace.
      - 2 Make ſure of it.
    - 2 Retaine
      - 1 Acknowledge his favour.
      - 2 Seeke his face.
        - 1 Eſchew evill.
        - 2 Doe good.
    - 3 Eſteeme God, ſo muſt
      - 1 Rich.
      - 2 Poore.
      - 3 All.

2 Motives.
- Poſſeſſion of God brings
  - 1 The greateſt joy.
    - 1 A more noble joy.
    - 2 A more cordiall joy.
    - 3 A more permanent joy.
  - 2 The ſweeteſt peace.

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4 Doct. *Sound knowledge and beliefe, joyned with ſoveraigne feare and love, and both theſe crowned with ſyncere repentance and obedience, according to the line and light of the true religion, is the only way to bring a man to true happineſſe.*

Explication. 1 Propoſition. 1 Subject.

1 Particular.

1 Sound knowledge and beliefe.

1 Act with Object.

1 Knowledge, in { 1 Generall. 2 Speciall, of

1 God, in his { 1 Excellent Nature; ſhining in his { 1 Attributes. 2 Workes.
2 Revealed Will. Covenant, which he { 1 Commands, in the { 1 Law. Obedience. { 1 Holineſſe. 2 Righteouſneſſe
2 Goſpell. { 1 Faith. 2 Repentance.
2 Commends by { 1 Menaces. 2 Promiſes.

2 Divine things.

2 Faith. Aſſent { 1 To Gods truth. 2 On Gods Word.

2 Manner. Sound, for { 1 Matter. Extenſion. Sufficient of Neceſſaries, { 1 Reſpectively. 2 Abſolutely.
2 Manner. { 1 Subſtantiall. Penetrative. 2 Effectuall. Operative.

2 Soveraigne feare and love. { 1 Act. { 1 Feare. 2 Love.
2 Manner. { 1 Sonne-like. 2 Soveraigne.

3 Sincere Obedience, repentance.

{ 1 Act. { 1 Repentance. { 1 Morall, Legall. 2 Obedience. { 1 Evangelicall:
2 Manner, ſincere.

1 Characters.

- 1 Characters.
  - 1 Riſe.
  - 2 Rule.
  - 3 Race.
- 2 Cognizances.

- 1 Vniverſality. Currant. Adequate to the
  - 1 Act, eſchewing all evill, doing all good.
  - 2 Rule, Decalogue, firſt, ſecond Table.
  - 3 State in generall. Particular Calling.
- 2 Perpetuity, conſtant.

2 Generall. All theſe

- 1 Are required both
  - 1 Abſolutely.
  - 2 Comparatively.
- 2 Must be regulated by the light and line of the true Religion,
  - 1 Knowledge and Faith.
  - 2 Feare and Love.
  - 3 Repentance and Obedience.
  - 1 None but that can teach theſe.
  - 2 Theſe are all that that teacheth.

2 Theſe are the way to all happineſſe.

- 1 What way.
  - 1 Sufficient.
    - 1 Effectually.
    - 2 Onely.
  - 2 Neceſſary.
- 2 To what happineſſe.
  - 1 True.
    - 1 Inchoate.
    - 2 Conſummate.
  - 2 All.

2 Probation.

- 1 Vti.
- 1 Scripture.
  - 1 Knowledge, Faith, *Joh.* 17. 3.
  - 2 Feare, Love, *Prov.* 1. 7. *Rom.* 8.
  - 3 Repentance, Obedience, *Pſal.* 15.
- 1 Diſtinctly.
- 2 Conjunctly.

- 1 Knowledge and faith, *Ioh.* 13.17.
- 2 Knowledge and feare, *Prov.* 9.10.
- 3 Feare and obedience, *Deut.* 3.29.
- 4 Knowledge, love, obedience, 1 *Chron.* 28.9.
- 2 Conſcience.

2 Διοπ.

- 1 Happineſſe in Gods Favour.
- 2 Gods Favour by theſe.

2 Application.
- 1 Confutation.
- 2 Conviction.
- 3 Examination.
- 4 Reprehenſion.
- 5 Exhortation.

1 Particular. Get
- 1 Knowledge.
  - 1 What for the
    - 1 Object, divine.
    - 2 Act.
      - 1 Apprehenſion.
      - 2 Aſſent.
    - 3 Degree.
      - 1 Extenſively.
      - 2 Intenſively.
      - 3 Proportionally.
  - 2 How.
    - 1 Preparatives.
      - 1 Humility.
      - 2 Ingenuity.
    - 2 Perfectives.
      - 1 Freedome from
        - 1 Partiality.
        - 2 Prejudice.
      - 2 Full
        - 1 Eſtimation.
        - 2 Affection.
      - 1 Conſcience.
      - 2 Diligence to allow time.
        - 1 Imploy parts.
        - 2 Improve meanes.
          - 1 Publike.
          - 2 Private.
      - 3 Prudence.

3 Wherefore

- 3 Wherefore Conſider the
  - 1 Thing, which is a
    - 1 Speciall ornament.
    - 2 Initiall Lineament.
    - 3 Perpetuall Regiment.
    - 4 Effectuall Inſtrument.
  - 2 Times of
    - 1 Goſpell.
    - 2 Reformation.

- 2 Get feare, love.
  - 1 What, for the
    - 1 Object, placed on God.
    - 2 Act, tempered together.
    - 3 Degree, Soveraigne.
  - 2 How, in
    - 1 Generall, by taking
      - 1 Heed to chaſe
        - 1 Feare.
        - 2 Love.
      - away other
      - 2 Care to chaſe in theſe.
    - 2 Particular, by
      - 1 Conſtant Application.
      - 2 Vigilant Caution.
      - 3 Frequent Excitation.
      - 4 Pregnant Meditation of
        - 1 Vanity of world.
        - 2 Excellency of God.
        - 3 Nobility of Man.
          - 1 Immortall ſoule.
          - 2 Mortall body.
  - 3 Wherefore theſe,
    - 1 Beſt fruit of knowledge.
    - 2 Next root of obedience.
    - 3 Only grace of either, without which neither
      - 1 Knowledge ſaving.
      - 2 Obedience pleaſing.
- 3 Get repentance, obedience.
  - 1 What, for the
    - 1 Act, in all parts,
      - 1 Thought.
      - 2 Word.
      - 3 Deed.
    - 2 Manner, ſincere.

- 1 Intrinſecally, in the true
  - 1 Riſe, from
    - 1 Knowledge, Faith.
    - 2 Feare, Love.
  - 2 Rule.
  - 3 Race.
- 2 Extrinſecally.

- 1 Vniverſall, in
  - 1
  - 2 Negative, Affirmative.
  - 3 Thought, Word, Deed.
- 2 Perpetuall.

2 How, in
- 1 Particular, by
  - 1 Increaſing forme,
    - 1 Knowledge.
    - 2 Faith.
    - 3 Feare.
    - 4 Love.
  - 2 Exerciſing theſe.
- 2 Generall.

3 Wherefore, theſe are the
- 1 Serious conſideration, whereto take
  - 1 Heed of
    - 1 Carnall
      - 1 Reaſonings.
      - 2 Feare.
      - 3 Sloth.
    - 2 Worldly diſtractions.
  - 2 Hint of
    - 1 Outward occaſions.
    - 2 Inward motions.
- 2 Strong reſolution.
- 3 Speedy execution.
- 1 Scope of Both.
- 2 Seale of Truth.
- 3 Scale of all our
  - 1 Owne conſolation.
  - 2 Neighbours edification.
  - 3 Gods glorification.

2 Generall. Seeke

1 All theſe,
- 1 How, in the due
  - 1 Order.
  - 2 Temper.
  - 3 Manner.
- 2 Wherefore.

2 Neither of them in ſeparation can
- 1 Each of them in conjunction
  - 1 Beautifies.
  - 2 Fortifies.
  - 3 Beatifies.
- 2 Neither of them in ſeparation can
  - 1 Subſiſt in ſincerity.
  - 2 Support in anxiety.
  - 3 Suffice in felicity.

2 True

The Analyſis.

- 2 True Religion.
  - 1 Magnifie.
  - 2 Certifie.
  - 3 Satisfie.
- 3 Happineſſe, in theſe.
  - 1 What, happineſſe, which is
    - 1 Deſireable, attaineable.
    - 2 Miſerable in world.
    - 3 Incomparable in God.
    - 4 Indubitable in this way.
  - 2 Why.
    - 1 Neceſſity of thing.
    - 2 Mortality of man.
    - 3 Mutability of times.
    - 4 Excellency of gaine.
    - 5 Opportunity of grace.

THE RIGHTEOVS MANS PLEA TO TRVE HAPPINESSE.

Preached in Ten Sermons.

PSAL. 4. 6.

There be many that ſay Who will ſhew us any good? Lord lift thou up the light of thy countenance upon us.

WEe have treated formerly, of the uſe and benefit, of a *forme of ſound and wholſome words.* The laſt time I gave you that forme, which I did in a prudentiall way: The ſumme of which conſiſted of 52. Heads, or Particu-

SER. 1. lars; partly belonging to the *Porch and Frontiſpice*, and partly to the *Pile, and Edifice* it ſelfe: There were foure things, that I deſire to premiſe in the Frontiſpice,

Concerning *Happineſſe*.
Concerning *Religion*.
Concerning the *Church*.
Concerning the *Scriptures*.

And they are all of generall importance, in the firſt gate and entrance; as being the firſt grand inquiries, that will be made (as it were) in the entry.

How ſhall a man attaine to *true happineſſe*? That is the very firſt thought, the very firſt deſire of the ſoule: and the very ſcope and ſumme of all a mans labours and endeavours: and the very ſcope and ſumme of Religon.

And the reſolution of that brings in the ſecond: That the onely happineſſe is (however men miſtake) I ſay the onely way to attaine true happineſſe is, by the Knowledge, Feare, and Service of God, according to the true Religion. And that (as I ſaid) leads to the ſecond Inquirie, which is

There be many Religions in the world: How ſhall a man know which is the true *Religion*? Which of all the reſt is that, that the ſoule may reſt upon?

And the anſwer will be: That neither the Pagan and Heathenish, nor the Iewiſh, nor the Mahumetane: but in a word, the *Chriſtian Religion*,

Religion, which is profeſſed in the Church of God; that is the true Religion. SER. I.

And that brings us to the third, which is,

But there be many pretenders to the Church; and a man knowes not which of them is the *true Church?* The reſolution will be, the *Proteſtant Church*: That Church that ſubmits its ſelfe to be regulated by the Scriptures, is the true Church; and then the fourth will be concerning the *Scriptures*.

I am now to beginne, and therefore have choſen this portion of Scripture for that purpoſe; concerning the firſt of theſe foure, *viz.* Concerning *Happineſſe*.

Now I will but briefely acquaint you, with one thing which I did not doe the laſt time, and ſo goe on. There be (as I have ſaid) 52. Heads in the whole, for I framed it ſo at the firſt; that (if it might be poſſible) I might goe thorough it, in the compaſſe of one yeare.

There be theſe foure in the entrance, beſides the Body; and in the Body it ſelfe there be fortie eight; whereof there be twenty foure things to be knowne and beleeved; twelve in Generall, and twelve more Particular: and there be as many more, concerning things to be done and practiſed: Twelve concerning the ſumme of duties, that are to be practiſed of a Chriſtian: and twelve concerning the helpes and furtherances that may be uſed, for the better inabling of us to the practiſe of

SER. 1. thoſe duties. Now in every of thoſe for our better inſtruction, I purpoſe to obſerve, both the fundamentall truths which are moſt maine and vitall, belonging to every Chriſtian: and will note by the way the oppoſite errors: and withall, as occaſion ſhall ſerve (as I am able) cleare the doubts that may be incident; whether queſtions by way of Speculation, or caſes, by way of practiſe and conſcience.

And generally I aime at this, to comprehend the ſumme of all the maine things, in every one of thoſe Points: each of them in foure principles, or foure Points of Doctrine; and to diſpatch as neere as may be one of them at a time. But yet there is one thing that may ſeeme to be wanting; and I will give but a briefe account of that. It is thus

There is nothing at all concerning *Divinity* in generall, I purpoſely omitted it: Partly becauſe that diſcourſe may prove more Scholaſticall than popular; and not ſo fit to be treated of in ſuch an Auditory: and partly, becauſe ſo much as may be uſefull in ſuch an Auditory, I ſhall have occaſion in the firſt entrance to touch on.

I begin then with the Argument wee have in hand. And as I ſaid, I propound to my ſelfe not to exceede the number of foure Obſervations, in which I ſhall comprehend the maine fundamentall things concerning every Point; and ſo I ſhall doe in this.

Some

Some thing I muſt therefore firſt premiſe in generall: concerning Happineſſe, and concerning the deſire of it, which is the ſumme (as I ſaid before) of all the deſires of men: and the ſcope of all Religion: whether all other inſtructions, and truths that are to be handled, are all to be referred. SER. 1.

And ſecondly, I ſhall ſpeake wherein Happineſſe doth conſiſt.

Both negatively, that the whole world, and the concurrent meeting of all earthly things cannot make a man happy.

And affirmatively that the fruition of God alone, and his favour doth make the ſoule truely happy.

And in the laſt place, I ſhall ſpeake of the way, for the attaining of Happineſſe, *viz.* That it is onely by the knowledge and practiſe of the true Religion.

Thoſe will be the maine Points, I ſhall ſpeake of. And though ſome of theſe particulars might happily be more fully propounded out of ſome other text of Scripture: yet becauſe I would not multiply more than needs; where I can finde a text, that in any good analogie will fit me, I will confine my ſelfe to that, and ſo in this, where will be all thoſe things contained that I intend to proſecute in this argument. Some explicitely, and ſome implicitely; and yet all directly enough, if we well conſider the Text.

SER. 1. I must not ſtand upon the Coherence; in briefe therefore, in a word.

The ſumme of the Pſalme (beſides the Title) conſiſts

1. Partly, *of an humble petition of Grace.*

2. And Partly, *of a noble profeſsion of Faith.*

There is an *humble petition of Grace* in the firſt Verſe.

And the *noble profeſsion of the Prophets faith* in the whole Pſalme following, which is propounded both

more { *Generally.* and more *Particularly.*

1. In the Generall there is

Firſt of all a reproofe of the vanitie of worldly mens courſes, that they miſtake in their owne good; He taxeth them all of *vanitie, and leaſing*, Verſe 2.

And Secondly, there is an inſtruction of them, concerning the Prophets owne ſtate, and condition: and in generall, who are the happy men, who are in that ſtate and condition; *Know you that God hath reſpect to thoſe that are upright towards him:* Know that God chuſeth ſuch, and they are the onely happy men, Verſe the 3.

And therefore there followeth in the fourth and fifth Verſes, an exhortation of the oppoſites of the *Pſalmiſt*, to embrace this way, and to ſet themſelves upon making peace with their God; and to ſerve him, that they may attaine

attaine to true happineſſe, in a ſolid and reall way. SER. 1.

2. And then there is more particularly laid downe, *The Profeſsion, and confidence of his faith*, with the roote and ground of it, from this Verſe that I have read to the end of the Pſalme.

Wherein is expreſſely ſet downe, what his happineſſe was:

Wherein it was conſidered:

And what muſt be the happineſſe of any, if hee would have it true, *viz.* It is God, and *the light of his countenance*, which is of more comfort than all other: and which he that injoyeth may lie downe in ſecuritie, and poſſeſſe his ſoule in peace.

Now here are all thoſe foure Points, either directly, or covertly, which I propounded to treate of.

Firſt, wee have the generall deſire of all men, after good, after *happineſſe: Many ſay*, and it may be extended to all, univerſally, and ſo we ſhall conceive the Point thus.

All men doe univerſally and naturally, deſire that good, that will make a man happie: it is the deſire of all men. *The firſt Doctrine.*

But then wherein doth this happineſſe conſiſt?

I confeſſe now here is but little for my negative point (that it doth not conſiſt in worldly things) directly: But take the conſequent,

Then

SER. I. *Thou haſt put more joy into my heart, then when their corne and wine increaſed*, Verſe the 7. and take the *Tacite preterition*; The *Pſalmiſt* lookes a ſquint on all worldly things, paſſeth them by, mentions them not, but turnes himſelfe directly to God, as the onely place of happineſſe: And therein we may ſee (though tacitly) the Negative Point; which is,

The ſecond Doctrine. *That the happineſſe of a man doth not conſiſt in any, or all, of the worldly things.*

But then here is the third Point directly: the poſitive and the affirmative part, *viz.* wherein *our happineſſe doth conſiſt, even in the favour of God, Lord lift up the light of thy countenance upon us, &c.*

The third Doctrine.

And here is the fourth and laſt part couched too (eſpecially, if we compare the former part of the Pſalme) and that is

The fourth Doctrine. *The way to attaine true happineſſe, is by knowing, and ſerving, and fearing God, according to the true Religion.*

Which is the ſumme of the inſtruction which the *Pſalmiſt* gives to his oppoſites in the Verſes before the Text: for that very end and purpoſe, to make them owners of true happineſſe.

I am now to beginne with the firſt, *viz. That it is a generall deſire of all men to attaine to that good, which will make them truely happy.*

1. Take the *Explication* of the *Propoſition*.

There be but two things, that I ſhall propound

pound to my ſelfe to open: and the former of them I ſhall doe briefely; becauſe I have had occaſion ſometimes, to treate upon that argument, in an other portion of Scripture, and therefore I will but remember that briefly. SER. I.

1. What is *happineſſe?* or what is that good that will make a man happy?

2. *How doe all men generally, and univerſally deſire this?*

1. Obſerve the definition of it, which is firſt propounded, I will give a briefe circumſcription of happineſſe; or that good that will make a man happy. It is in a word, to ſpeake (properly, and not curiouſly) *that excellent eſtate of a reaſonable nature wherein it poſſeſſeth & injoyeth that good which it is capable of, and can reaſonably deſire, with ſatisfaction, and ſecurity.*

2. Take the explication of it in theſe particulars which I ſhall generally adumbrate, wherein doth lie (as I conceive) the nature of this happineſſe.

There be divers particulars in it, the which I will but touch. Generally.

1. I call it firſt *a ſtate,* not as the Schooles doe an *act,* ἐνέργεια, and not ἕξις, which is meerely to faſten it in one act, & the act of one act: a man may be then happie while he is not active: while hee is a ſleepe; a godly man is in the ſtate of happineſſe, and doth not loſe the denomination of it. And who ever doth A ſtate.

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well conſider it (as ſome of the beſt Divines doe) will acknowledge the acceptation of happineſſe to be as true and ſubſtantiall that way: It is *a ſtate.*

A ſtate of a reaſonable nature.

2. It is *a ſtate of a reaſonable nature:* Though every creature hath a perfection which it doth breath after: and hath a naturall inclination to, which if it poſſeſſe, and injoy, it is in a ſtate of perfection, yet the injoying of ſuch a ſtate, hath not the name of happineſſe: onely in a reaſonable nature it hath the name, which when it injoyes its perfection, it is denominated happie: the bruite creature when it hath its perfection, is not called happie. Therefore I ſay it is the *ſtate of a reaſonable nature.*

An excellent eſtate.

3. It is *an excellent ſtate of a reaſonable nature.* There be two oppoſite ſtates and conditions.

1. There is a *ſtate of miſery*:
2. And there is a *ſtate of happineſſe.*

1. And in oppoſition to the ſtate of miſery; I call this an *excellent* or deſireable, or perfect eſtate (not to ſtand on words) to note the difference betweene this, and the contrarie ſtate.

2. More *particularly* there be two maine things further to be explicated: and I will give but a briefe touch of them, becauſe, as I have ſaid before, I have had occaſion formerly to treat of this argument. There be two things required towards the making up of

of this happineſſe; there is a double part of it.
1. *There is an objective happineſſe:*
2. *There is a formall happineſſe.*

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To the making up of happineſſe there is required.

The firſt inquiry will be concerning the *objective happineſſe*; that *good*; the fruition of which will make a man happy.

An objective happineſſe,

And the ſecond inquiry will be of the *formall*: what kinde of poſſeſſion of ſuch a good doth really, and compleatly make a man happie.

A formall happineſſe.

And indeed happineſſe cannot be perfect without theſe.

The good, though it have ſome foundation of happineſſe in it, yet there muſt be ſome conjunction of our ſoules with it, it is the conjunction of ſome good, in which wee are intereſſed, that makes up happineſſe: *good obtained that makes happy.*

Now briefely for that good: The characters of that good (what ever it be) that muſt make happy are theſe.

The characters of that good that makes us happie.

1. It muſt be *a good convenient*, ſutable to our nature; which our nature is capable of, for other wiſe the perfection of a Tree or a Horſe, or any other creature doth not make a man happy: it is not to have the perfection of anothers thing, but his owne; it muſt be proper and ſutable unto his nature, it muſt be convenient.

A convenient good.

2. It muſt be *an excellent good*, a good that hath ſome excellencie in it, ſome worth: (for

An excellent good.

SER. 1. happineſſe is the moſt higheſt, and perfect eſtate) and in a word, it muſt be ſome thing that is better than a mans owne ſelfe, it muſt have more than a mans owne bottome. For as we uſe to ſay, You cannot guild gold with dirt: lay dirt on gold, and it doth not perfect it, or advance it: and ſo in this caſe, to adde any thing to a man, which is inferiour to a man, (heape up never ſo much of it) you doe not perfect a man, but rather defile him. It muſt therefore be excellent.

A ſufficient good.

3. It muſt be *a ſufficient good*: A man muſt have a ſufficiency; not onely a ſip, or a taſte, but a full draught: Though gold be the beſt, yet a little ſcrapings of gold doe not make a man rich. There muſt be a competent proportion, it muſt be ſufficient.

A permanent good.

4. It muſt be a *permanent good*; that which hath ſome durable ſubſtãce. For if it be waſhy, if it doth vaniſh away, if it be of no abiding, nor of any continuance, it is impoſſible it ſhould concurre towards our happineſſe, or compleate our happineſſe much leſſe. It is the permanencie that ſets the greateſt price, and hath the greateſt influence in the compleating of our happineſſe: it muſt be permanent.

But now for the obtaining of this good, which is the ſecond part, *viz.*

This happineſſe muſt be made ours.

2. *The formall happineſſe*: How muſt it be had, it muſt be made ours, it muſt be in conjunction with us, or elſe it will not be our happineſſe,

pineſſe, though it hath all theſe conditions. SER. 1.

There be foure things herein likewiſe, every one having their waight, and uſe. I will but mention them; and I confeſſe I ſhall but diſtinguiſh them popularly, not Scholaſtically.

1. *Poſſeſsion:* A man muſt have a poſſeſſion of this good; hee muſt have this good, be maſter of this good; this good it muſt be ours. By poſſeſſion.

2. *Agnition*, or knowledge, that hee hath this poſſeſſion. *Non eſt beatus, eſſe qui ſe non putat.* He that hath the poſſeſſiō of never ſo great a good, yet if he do not think, or count himſelf happy in it; it doth not make him happie: In a good ſenſe it is very true, and therefore we muſt know it, that we have poſſeſſion. By Agnition.

3. *Eſtimation* of that good: For if a man ſhould have never ſo great a good in poſſeſſion; and know hee had the poſſeſſion of it; yet if he have no affection to it, no eſtimation of it; his heart will never be at reſt, which is the maine thing in happineſſe; *viz.*, to give a man ſatisfaction. By eſtimation.

4. *Fruition*, and injoying. When a man injoyeth that good that hee poſſeſſeth and knoweth, and eſteemeth of, therein chiefely conſiſts the happineſſe of happineſſe: *viz.* *The fruition*, the delicious taſte of that good; that excellent good that a man poſſeſſeth. By fruition.

Now there be ſome particulars in that, that doe concurre to make it up. The degrees of which are.

There be theſe degrees of fruition.

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Delectation.

1. *Delectation*: Delight in it, by which eternall life, and eternall happineſſe is oftentimes expreſſed; as *Enter thou into thy maſters joy, &c. There are rivers of pleaſure at thy right hand for ever more.* There is ſweetneſſe in it, that pleaſure and delight which the ſoule findes, and that is one part of fruition.

Contentation.

2. *Contentation*, a quietneſſe of the ſoule: which doth chiefely depend, and principally upon the ſufficiency of the good: that a man is not to ſeeke, but is at the center, is at reſt: that he can ſay, *Soule take thine eaſe*, my heart and ſpirit are calmed, and quieted; all troubleſome thoughts and feares, and doubts are off, and I am fully contented. There is not onely delight but ſuch a fulneſſe of delight as giveth content.

Security.

3. To make up a full fruition, there is another thing required; and that is *ſecurity*. For if a man had full delight, and full content in a thing; yet if a man have no ſecurity, but that, that ſtate may be altered, may be changed, to day a happy man, and to morrow all at peeces, he cannot be happy. There muſt be ſomething to ſecure the ſoule, and to warrant it, and ſo there muſt be an apprehenſion of the perpetuitie of that eſtate: that it is firme, and a man neede not feare the loſſe of it. Where theſe things meet there cannot be thought any thing more in ſubſtance to make up the formall fruition of happineſſe; and where all theſe

theſe doe meete, there is a reall happineſſe.

Thus of the *Definition of happineſſe.*

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2. It will not be amiſſe to premiſe ſomething concerning the diſtribution or diviſion of happineſſe.

The diſtribution of happineſſe.

1. There is a diviſion, partly in regard of the *ſubject of happineſſe,*

2. And partly in regard of the *kindes and degrees of happineſſe.*

1. In regard of the ſubject; the ſubject is a *reaſonable nature.* Now, as there be divers ſorts of reaſonable natures; ſo there are divers ſorts of happineſſe.

In regard of the ſubject. A reaſonable nature. And ſo there is, A happines of God.

1. There is a *happineſſe of God.* An increate happineſſe, an infinite, and tranſcendent happineſſe, *God bleſſed for ever more.* The Scripture attributes that to him, which is nothing elſe, but the fruition of himſelfe, his delighting in himſelfe, himſelfe is his owne happineſſe. That we have not to deale with all; it is out of the reach of our underſtanding and the compaſſe of our Point.

2. There are *reaſonable natures,* which are creatures, that are capable of happineſſe, and wherein this happineſſe is to be found.

There is a happineſſe

of { *the Angels.* / *Men.*

Of the Angels.

1. There is a *happineſſe of the Angels;* thoſe bleſſed Angels, that ſtand in the grace and favour of God. They have a greater happineſſe than

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Of men.

than man can have here; a more excellent happineſſe farre beyond what we are capable of here, though we ſhall come to injoy it here. after.

2. There is the *happineſſe of a man*, which is the principall thing wee have to doe with here.

Towards the capabilitie of a mans happineſſe there doth concurre.

And towards the capability of a mans happineſſe (to expreſſe it in the generall) there be divers things concurring.

There be ſome things,

1. *Internall:*
2. And ſome *things externall* towards a mans happineſſe.

Something Internall. A right conſtitution both of ſoule and body.

1. There be ſomething *internall and fundamentall* towards happineſſe. And they are a *right conſtitution both of ſoule and body*: which muſt concurre (at leaſt) to make up compleate happineſſe: and ſo farre as they are defective, there will be ſome defects in our happineſſe.

1. Plenitude of underſtanding. 2. Rectitude of will.

1. The ſoule muſt be in a right frame, both for fulneſſe, and clearenеſſe of underſtanding, and for firmeneſſe, and ſtrength of a right willing of that, which wee ought to will, according to truth of Reaſon and Religion, and the rule of Faith. For if a man had all the other happineſſe in the world, and yet wanted this; *To him that is polluted, all things are polluted*; if a mans ſpirit be out of frame, if he underſtands not the excellencie of things, or the worth of them, or affects them not according to that;

that

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that will poyſon, and intercept all happineſſe, though hee had all the good in the world.

A concomitancie both of ſoule and body.

2. There muſt be *a concomitancy of ſoule and body*. Becauſe the ſoule is but a tenant here in the body in which it dwells; and there muſt be a great deale of harmony, and coreſponcie betweene theſe two, *Ingenium malè habitat*; if the ſoule be as an ill tenant, and dwells in a ſickly and crazie body, that will be ſome interruption, and ſome impediment to compleate happineſſe; for the internall and fundamentall ground of happineſſe, that which hath beene anciently expreſſed, *Mens ſana in corpore ſano*, a right minde in a compleate body, is fundamentally towards compleate happineſſe.

Some thing externall.

2. There is ſomething *externally*, and that is

Partly *inſtrumentall*: Εὐτυχία.
Partly *complementall* Εὐδαιμονία.

Inſtrumentall.

1. *Inſtrumentall* to happineſſe is a ſufficiencie, and a convenient proportion of all outward things: ſome proportion of outward things I ſay; for a man is made of body as well as of ſpirit, and therefore needeth outward things, without which there cannot be a compleate happineſſe.

A ſufficiencie of outwardthings

Complementall.

2. Which is the maine of all, his externall relation that he hath to God, and the operation according to this: and this I call *complementall*. The right uſe of ſoule, that is in-

SER. 1. tellectuall, is regular in the affections; the acting according to that rectitude makes up complementall happineſſe.

For there are three words in the Greeke for happineſſe.

The firſt is εὐτυχία, which implies a neceſſarie ſupply of outward things, a well being in regard of the outward eſtate.

The ſecond word is εὐδαιμονία, which implies to be in the favour of God, and to have a good aſpect from God.

The third word is εὐεξία, which implies a well doing, or a right acting according to the excellencie of nature, both towards God, and other things: therein is the conſummating, or the compleating of humane happineſſe.

But now this being premiſed in generall, let me adde the other diſtinction.

As there is a difference, or diſtinction of happineſſe in regard of the *ſubject*; things capable of happineſſe, *God, and the reaſonable creature, Angels, and men.*

There is a difference of happineſſe in regard of their kinds.

2. Diſtinction. There is a difference of happineſſe in regard of the *kindes and degrees of happineſſe*; I will give that but in a word.

There is

1. A *falſe happineſſe Deficient.*
2. A *true happineſſe Sufficient.*
3. A *compleate happineſſe Perficient.*

There is a falſe happineſſe, that is not true.

And there is a true happineſſe which is not compleate.

And

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And then there is a compleat happineſſe, that is both true and compleate.

And all theſe are ſo, according to the foundation of that good thing, upon which they are made, or built.

There is a falſe happineſſe.

1. It is *a falſe happineſſe*, which is built upon any inferiour good, without God, as in the next Point we ſhall ſhew; That not any creature, nor all the creatures in the world togeather; even a full fruition of them, without the fruition of God, with them, and in them, and above them, it makes but a defective, and a falſe happineſſe; that is not worth the name of happineſſe. Although a man may call it in ſome reſpect a happineſſe, as a man may be ſaid to be happy in this reſpect, becauſe he hath a ſound body, and minde; in that reſpect it may be uſed. But ſuch a kinde of hapineſſe as that, comes farre ſhort of the name of true happineſſe, it is a falſe, that is the firſt.

There is a true happineſſe but not compleate.

2. There *is a happineſſe true, but not compleate*, and that is, when a man is in conjunction with God, that a man doth injoy God (who is the chiefe good, and the greateſt good of all others) though hee hath nothing elſe in the world: nay though there were nothing but ſickneſſe, and trouble, and all the miſeries in regard of the outward reſpect, yet God is ſo ſoveraigne a good, that hee that is Gods, hee that is in relation to God, that God ownes him for his owne; ſo that he is in the favour of

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God; in this reſpect (I ſay) in that hee poſſeſſeth God, and injoyeth God (which alone makes him happie) he is truly happy, though not abſolutely; it is true, though not compleate happineſſe.

There is a compleate happineſſe.

3. There is a *compleate happineſſe*, which is a concurrence of all; where there is the injoying of God; and all other things, that are any way in relation unto happineſſe, either to an inſtrumentall, or compleate happineſſe, all meete and concurre together.

Now the former of thoſe happineſſes, is the happineſſe of the worldlings: who can reach no higher, it is but an imaginary and a falſe happineſſe, it being without God; but (as I ſaid) the worldling can reach no higher, being without God in the world, and ſo without true happineſſe.

The ſecond is the happineſſe of a godly man in this life; they may perhaps be exceedingly ſhortned, and ſtraightned in reſpect of all worldly things more than the wicked, and ſo more miſerable than other men in that reſpect. But yet, God they have, who is that rich good, and invaluable good, which is above all other, they have the favour of God, and therefore they are truely happy, though not compleately.

But then the third, that is the happineſſe of heaven; where there ſhall be no miſery, nor the reliques of miſery, but a full com-

compleatneſſe both of body and ſoule, in thoſe re'ations they have to God, and all other things by a redundancie as it were, the principall and the eſſentiall thing ſtill being in God, which ſhall be more excellent than any thing we have here; but that is that which we looke for, though God is the chiefe, yet all the reſt is added, and the leaſt accidentarie is without defect, there ſhall be no defect at all in any thing. SER. 1.

Thus of the firſt thing in the Propoſition, what happineſſe is: The ſecond inquirie followes:

2. *How all men may be ſaid to deſire happineſſe.* How all men may be ſaid to deſire happineſſe.

I expreſſe it briefely thus. If you deſire an anſwer to the queſtion, according to the moralitie of it, I ſhall give the anſwer in two circumſtances.

Men doe deſire happineſſe.

1. Morally { 1. Ignorantly. 2. Inconſtantly. Morally.

1. *They deſire it ignorantly:* They would have it, but they doe grope for it. They are altogether naturally ignorant, even of that which their owne propenſion, and weight of nature carries them to; they ſeeke as the Sodomites, *Lots* doore in the darke. They make towards happineſſe, but as in a miſt in a Wilderneſſe, in a labyrinth, they goe in and out, they follow happineſſe, and deſire it very ignorantly. Ignorantly.

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Inconſtantly.

2. *Very inconſtantly.* Sometimes in one thing, and ſometimes in another thing, child-like. As a child that followes a bird, the bird, if it perceive the child, perhaps may play with it,, and ſit neere it, and then hop away a little, and a little, but at the laſt away it goeth. And ſo we ſhall find it is in the proſecution of happineſſe among men. Many deſire it, but it is wonderous ſtaggeringly, and inconſtantly, even like drunken men, in and out; ſometimes they think this will make them happy; & then all might and maine goeth for that: and ſometimes again an other thing takes off the fancy, and then all for it; and anone they are taken off from that, and then another thing, they are weary of that too: there is no ſatisfaction, alway craving, and from one to another, never ſtill, and ſo very inconſtantly. So that as they do it very *ignorantly*: ſo likewiſe inconſtantly. And ſo you have the morall anſwer.

Naturally.

2. All men naturally deſire happineſſe; and that is my Point. And ſo it comprehends two things, which I will briefly open, and ſo come to the proſe of the Point.

1. They deſire it *naturally*, and ſo univerſally. And becauſe they deſire it naturally, they doe deſire it univerſally.

It is not the deſire of one, or two, or a good pretty part of men, but all univerſally, all men deſire it, good and bad, wicked and godly, howſoever they miſſe in the particular; yet generally,

generally all men deſire happineſſe. And therefore that which a Father long ago obſerved upon an occaſion of the act of a jeſter, that came upon the Stage to make the people ſport with tricks; he told them that hee would undertake to tell unto every one that was there preſent, men and women their thoughts, and what every one of them deſired. There was great expectation ſtill what he would ſay: at laſt he tells them, *vili vultis emere, & carè vendere. i. e.* You all deſire to buy cheape, and ſell deare. But ſaith *Auguſtine*, if this man had told them, you all would be happy, hee ſhould have ſpoken more truely, for that is not true in ſome reſpect: good men and honeſt men are not greedy to make bargaines for advantage alwayes. But yet if he had ſaid you all doe deſire to be happy, hee had ſpoken without all exception. None would have denyed it, or gaine ſaid it; but every one would be a happy man.

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And this will appeare to be true, if you take but two or three diſtinctions.

Conſideration of happineſſe.

1. Take a diſtinction in *regard of the thing happineſſe*, the thing that I affirme to be univerſally deſired.

2. Take a diſtinction of deſire.

3. Take a diſtinction of *men.*

Take it with theſe conſiderations, and you will finde it to be an infallible truth.

1. Make a diſtinction of happineſſe, which

SER. 1. I expresse thus: Happinesse may be considered

{Either in *generall*, to be happy.
Or in *particular*, to be happy this or that way.

Generall. Particular. All men desire in generall to be happy; but all men doe not desire in particular to be happy, this or that way: That is, they doe not agree in his, that this or that is happinesse. But here is an infinite difference, *quot homines, tot sententiæ*: men are divided in the particular, wherein they do place their happinesse; And yet they that are divided in the branches are united in the roote, and all doe agree, and conspire together in this (even those that are at the greatest oddes) that they doe make towards happinesse. That man that rejoyceth like a Gyant to runne the wayes of God: He doth it out of the desire of happinesse; but placed in that which the worldly man thinkes to bee no happinesse, *viz.* in the favour of God, and obedience to his Commandements, and the getting of everlasting life; and therefore he makes haste that way. And a man that runnes the quite contrary way, head-long and post to hell, he cannot tell how to be speedy enough, in the prosecution of evill courses, yet that man doth it out of a desire, to come to happinesse, but onely he misplaceth his happinesse in the wrong thing, and is out of the way to it. So, that is the first thing, all men

men in generall deſire happineſſe, though in the particular they agree not. SER. 1.

2. Make a diſtinction of *deſire*, or *appetite*; and it is double. Interpretation of appetite.

1. There is an *illicite appetite*.
2. There is an *innate appetite*.

Concerning the firſt, whether a man doth deſire illicitly, that is, whether a man doth by a firme and actuall deſire, deſire to come to happineſſe, I will affirme nothing. Illicite.

But of the latter it is true, for without all queſtion, there is an *innate appetite*: there is a naturall deſire of the ſoule of happineſſe. As the ſtone doth weigh downeward towards the center, which is the place of its reſt: even ſo the ſoule of a man weigheth, and preſſeth towards the center of reſt, towards that place, what ever it be; towards that thing in the fruition of which it may be at reſt: there is (I ſay) a naturall *pondus* or weight of the ſoule that way, whether it be illicite, I ſay nothing, and yet that may ſomething appeare by the third; which is, Innate.

A diſtinction *of men*: there be divers ſorts of men, yet I will not meddle with any thing now, but give one diviſion. Condition of men.

1. There be *wiſe men*.
2. There *be weaker men*.

Men that are wiſe, and men that are weake.

Now their deſire of happineſſe is different,

SER. 1. according to the different rankes of men in that reſpect.

Weak men. Weaker men that have but weake intellectuals, & weake underſtandings, it may be that they live like beggers all their life, and have no habitation of their owne, but doe rove up and downe the countrey; they make not any marke or deſigne of their lives; ſet up no ſcope that they ſhoot at, and doe not levell their actions to come to that ſcope; weake men, it may be, doe not ſo actually make ſome deſigne, at which they aime. But now

Wiſe men. wiſe men make ſome end, ſet up happineſſe as their worke, and ſo do levell all their actions to meete there: the more ſtrength of wiſedome and underſtanding is in a man, the more actually, and ſtrongly he doth it. It is for a wiſe man to have a ſcope, a marke to aime and drive at: and he is a weake man that doth not make ſome deſigne, propound ſome marke (wherein he thinkes probable to attaine to happineſſe) and preſſe towards it.

And now with this difference, and being thus opened, it is a cleare truth, that there is a naturall deſire in all men towards happineſſe: and that univerſall good, and this naturalneſſe ſheweth the univerſality.

Neceſſarily. 2. *They deſire it neceſſarily.* There is a neceſſary deſire, as thoſe that are the great patrons of the liberty of the will acknowledge; they that doe maintaine that man hath an abſolute

ſolute freedome of will; yet all of them doe agree, that this freedome is not expreſſe concerning happineſſe: a man is not free whether he will will happineſſe or not, but his will is actuated, and determinated that way, he cannot but deſire it whether hee will or no (I ſay) he cannot but will happineſſe, There is a naturall inſtinct of God upon him, by which hee doth poize towards happineſſe; it is naturall, and therefore both univerſall in all, and neceſſarie, without diſcourſe or reaſoning, or choiſe and liberty, but out of neceſſity, as the greateſt patrons of Libertiniſme acknowledge. SER. 1.

Thus of the explication of the Point: Proofe.

2. *The Probation*, I ſhall adde but a word now for the proofe of it, becauſe I conceive there is no neceſſitie of firſt in it. In.

1. *Scripture*, Beſides, that which is here ſet downe, which I conceive may be inlarged. Scripture.

Many ſay, &c.

That is, as I conceive, all men: There be many places of Scripture that runne upon this ſtring, and are built on this foundation: All the arguments that God uſeth to induce a man towards this, taken from our happineſſe, doe argue that God would worke on the advantage of nature, and that there is a naturall deſire of happineſſe, and therefore hee propounds thoſe things that will conduce to a mans happineſſe, that ſhould induce him. And thus

SER. 1. therefore hee propounds the Law, *chuſe life or death*; and thus Chriſt propounds the Goſpell. *Bleſſed are the pure in heart.* Hee uſeth an argument of bleſſednesse; on this ground of nature, there is a desire of happineſſe, he comes to worke, ſhewing the way how a man may come to that he desires, how he may compaſſe his owne desire.

Experience Of good. Bad.

2. *Experience* may confirme this unto us, I ſuppoſe that there is no man good, or bad; that if the queſtion were made, whether he would be happy, or no; I conceive he could not chuſe but ſay he would be happy.

Δόξη. Conſtitution in written.

2. Δόξη, the ground of it briefly is:

1. *Reaſon*: It is a thing *implanted in us by the conſtitution of nature*: God made a man for an end, and for a happineſſe, capable of happineſſe: and therefore planted an inſtinct of nature in him, to carry him along, and poize him towards this happineſſe.

2. *Reaſon*: Not blotted out by corruption: *corruption hath not blotted this out*: Though man be corrupted by the fall, and is growne degenerate from the excellency of nature. Yea though in many other things, many principles are ſo beaten out, of particular goodneſſe, and particular vertues, that a man hath loſt the rudiments, and the lineaments of them; which was in him at the firſt: yet this is ſo intrinſecall, and ſo innate in nature, ſo graven in it; that even the fall hath not blotted it out: That even

even in corruption ſo long as there is a rationall creature, the nature of a reaſonable creature is ſo, that of its owne will, it deſires good; it cannot but deſire good, and that which is the conflux of all good, happineſſe: even corruption it ſelfe doth retaine thus much of the reverſion of the integrity of nature. SER. 1.

3. *Reaſon:* This is left *for a ſtocke to graft Renovation on:* it is for a very good end, as *Nebuchadnezzars* ſtumpe was, becauſe God meant to reſtore him againe, ſo that although the tree were lopt downe, yet there was a ſtocke left, &c. So God hath left this to be a ſtocke to graft on; If there were not this inſtinct of nature, that a man had a deſire to happineſſe, for God to conveigh the doctrine of happineſſe, and give directions to attain it, there were no ground worke, to worke upon a man to induce him to ſuch things. For as a great man of this Kingdome ſometimes ſaid, I doe thinke there is a truth, and an elegancy in the obſervation; *God grafts the plant of grace upon the ſtocke of nature.* If there were not a ſtocke of nature, ſo farre forth as a man is a reaſonable creature, ſome generall principles and inclinations; there were no dealing with a man towards his renovation: But this is left as a ground worke, for God to worke better things upon: We have ſome deſire to happineſſe, and therefore when God comes to direct him to happineſſe, hee hath ſome-

Left for ſtockes to graft Renovation.

SER. 1. thing to worke upon, ſomething in nature to make him capable of it; of underſtanding, imbracing, and cloſing with it. Not that hee hath an active power, but as it were, a capability, or capacity of it. And therefore as they that ſpinne, doe not ſpinne out all the whole thred, but leave ſome end, that they may adde to it another thred, So God having a purpoſe to doe good on man in his renovation, he did not altogether ſuffer the ſtocke of nature to be wholly rooted out, but left that as a hint, or roote to graft upon, to make him capable of happineſſe the better.

Application. Now briefly to come to the application of this point. There are but two things which in generall I ſhall inferre from hence.

Something *by way of inſtruction*;

And ſomething *by way of exhortation.*

Inſtruction By way of *inſtruction*, there be divers particulars I might recommend unto you.

The congruity of beginning with this. 1. *Congruity of beginning with this.* You ſee here the reaſon, and a good account given, why I placed this thing in the firſt entrance, in the treaty of Divinity, placing the argument of happineſſe firſt. It is the ſcope of all things, that are to be taught and learned. Wherefore doe we learne or teach, but to bring men to happineſſe? And therefore as it is in ſhooting, it is neceſſary that a man ſhould ſee the marke that he ſhootes at, that ſo he may levell at that marke; So in treating of

of Divine knowledge, as they ſay of all practicall arts, the naturall method is to beginne at the end, to ſet downe the end whether all things tend, that a man ſhoote not at Rovers: So this gives my account, and the reaſon why I thus placed this point here. It might be inquired in the beginning what ſhould be the upſhot of all that a man learnes, or heares: All muſt bee ſuch things as doe conduce towards our happineſſe, and he muſt gather it peece by peece, to make up his happineſſe, ſeeing it is that which we all deſire. SER. I.

2. We ſee here the excellency of Divinity, above all other Arts and Profeſſions in the world. It doth *meete with our deſire*: and not onely meete with our deſire, but it *ſupplies our defects*. The excellency of Divinity.

1. *It meetes with our deſire.* It meetes with our deſires.

However men may count it a ſtrange doctrine, to be acquainted with the things of Divinity, of God, and of Religion, and of his owne end: and therefore looke aſquint upon it, and regard it not. But whoever well conſiders of it, he ſhall find divinity to be the neereſt of kinne to him; to the moſt inward propenſion of the ſoule, it comes to inſtruct him in that, whereunto himſelfe hath a naturall *impetus* and *pondus*. To weigh him.

2. *Supplies our defects.* We have a deſire of happineſſe, but we all miſtake the true way unto Supplyes our defects.

SER. 1. unto it; now here is the excellency of Divinity, that it teacheth this unto a man faithfully and truely: and therefore is infinitely to be advanced above all other professions in the world. All Philosophy, or matter of learning, or other trades, is that by which a man makes up a temporall living, and comes farre short of Divinity. That is the great art, and the Queene of Arts, and Sciences. That teacheth a man the great things of all, *viz.* The way to come to his desire, to happinesse, without which all other arts are but lost labour, a man wants the maine, we see here the excellencie of Divinitie, though it doth not teach a man to make shooes, or cloathes, or houses, to get a living; yet it teacheth a man a better thing, it teacheth a man how to come to his desire, it teacheth a man how to walke in that way that doth bring to everlasting life, and that which will bring true happinesse to the soule.

The mercy of God to the Church

3. Take notice here of the *great mercy of God, both towards the Church in generall*, and *this place in particular*. If Divinitie be the most excellent Profession and Science in the world, in so much that all must stoope and vaile to that, in comparison of the infinite excellencie that is in it, and the good *that* it brings; than how much cause have wee to blesse God, that we are so happy, as to live in a Church, wherein we are taught the Doctrine of Divinitie,

nitie, and where God will take it upon himſelfe to be our Schoolemaſter, a poore trade, and yet ſuch a one, as God will undertake to preſent himſelfe perſonally in, to undertake to inſtruct and teach us, and wee muſt all goe to Schoole to him, to learne the way to that we all deſire, *viz.* to happineſſe. SER. 1.

And ſo in particular thoſe that live in this place, that injoy thoſe meanes, that injoy thoſe continuall directions, that guide a man in the way to happineſſe, which is not the happineſſe of all that beare the name of a Church. Wee have therefore a more eſpeciall cauſe for to bleſſe God. To us of this place.

4. Hence take notice of *the miſery of man*, and the *infinite depravation of our nature*. That whereas we all deſire happineſſe in generall, and that truely and naturally, by a naturall *pondus*, and weight, that carries us to it: Though we would have good and happineſſe, yet for the true good, and the true happineſſe, here appeares our miſery. Miſery of man.

1. *Wee know it not*, wee are altogether in the darke, ignorant, we know not that, which we long after: wee long, and long in a blind manner, and know not what we would have; it is a miſerable caſe to thinke, that a man ſhould have a perpetuall deſire of that, which hee hath no knowledge of: God indued him with knowledge at the firſt, in the *ſtate of innocencie*. But now in the *ſtate of our fall and* Wee know it not.

SER. 1.

corruption, wee have loſt that knowledge, and this is our miſery, herein it lies, we know not happineſſe, we know not what wee would have, and what we deſire.

We ſeeke it not.

2. Wee doe not onely not know, but *wee ſeeke not for it*; about an imaginary happineſſe, a falſe happineſſe, many beſtow a great deale of paines; but for the right happineſſe, in the right way to it, men ſeeke it not, regard it not, but ſlight it.

We like it not.

3. Nay, even when God brings it home to our doores, *we like it not*, any happineſſe will pleaſe us better, though wee have a naturall deſire towards happineſſe, yet glaſſe will pleaſe us better than pearles, counterfeit happineſſe better than ſubſtantiall. The devill can cheate us with a painted happineſſe, and wee goe away as well pleaſed, as a child with a rattle; and throw away our jewels for it, as a child, leave our bread and butter to play with a rattle. A miſerable caſe, that even in that thing we doe all ſo naturally deſire and long to have, wee are ſo ignorant that wee know it not; ſo negligent that wee ſeeke not after it; nay, and when wee come to know it, wee are ready to ſtartle at it, and miſtake it: rather chuſe any counterfeit thing, any thing is welcommer to us than the true.

The poſſibilitie and way of cure.

4. Wee ſee here for our inſtruction, that there is a *poſſibility*, and *the way of that poſſibitie*, how God may recover a man out of his relapſed

relapſed condition, and that in an irreſiſtable and invincible way, and yet without the violation of a mans will, which is a great queſtion, and much diſputed; Men are very nice, and afraid to aſcribe too much to the power of grace: but will rather ſay that God may be defeated and fruſtrated, nay, reſiſted, when hee hath a purpoſe to convert a man, they will rather impute impotencie to God, that God may be defeated, then that he can worke irreſiſtibly; becauſe they are afraid they ſhould violate the will of man, they are ſo daintie of that, *I charge you awake her not*, give her what ſhe pleaſeth, &c. they will rather ſpeake blaſphemy concerning God, than take mans nothing from him; but now the conſideration of thoſe two Points, will helpe to take off that difficulty; God can invincibly turne the will, and yet eaſily, without any violation of the will. He can invincibly, when hee comes ſo home, and ſo cloſe, grafting of divine revelations, on the ſtocke of nature; Now if he can bring it home ſo cloſe, and ſay here is your happineſſe, and I will ſet it out ſo cleare, as that you muſt either deny your nature, and forſake your happineſſe, or elſe you muſt take this way, wherein I ſhew you is your happineſſe; Now this is a way to worke upon the will without violation, working on the inclination, and propenſion of it. And it is Gods will, and wiſedome, and power alone,

SER. 1.

SER. 1. to bring it ſo home, to ſhew the light ſo cleare, and ſo neare before a man, that hee cannot refuſe it, and yet when he doth it, he doth it irreſiſtibly, and invincibly working ſo on the inclination of nature, upon our owne deſires, that there is no violence to the will at all, he can ſtrike in, and overcome it in a way of congruitie of our nature by vertue of our inclinations and deſires.

Exhortation. To Preachers.

Vſe. 2. I ſhall adde now but a word for *the Exhortation*, and to omit that of the *Miniſters*, that they ſhould labour, and endeavour to worke upon this ground worke of nature; the deſire of happineſſe, and to make all things good, to ſhew the neceſſary conjunction of that they preſſe with mans happineſſe; that they may ſay the happineſſe you doe deſire cannot be attained without this way.

To the people.

But I leave them, and for the *People*, I ſhall propound but theſe three or foure things.

Obſerve our inclination.

1. Do we all deſire happineſſe. Then firſt, *obſerve our inclination*, let us all take notice of our inclinations, & follow them; follow thoſe inclinations of nature, and be true to them; follow the *genius* of our nature; & in this caſe it is a good rule of the Phyſitians, *Naturam ſequi*, we ſhould follow the inclinations of our nature, doe that which beſt ſhapes with nature; follow the ſuggeſtion of nature and labour to improve it.

Acquire direction.

2. *Acquire Direction*, labour to get good directions;

directions; that the courſe of nature may be guided the right way; not to miſtake the true way, though we runne naturally to happineſſe, yet we will goe the wrong way, if wee have not a guide, and therefore begge them of God, and when God affords guides to helpe us this way, ſubmit to them, and begge of God, that as he hath implanted in you a deſire of happineſſe, ſo that he would inlighten you, that you may not withſtand your owne happineſſe, and that he would guide you to this happineſſe. SER. 1.

3. *Fixe your reſolutions*, towards your happineſſe. This is the thing we naturally deſire, make an articulate act therefore, a firme, and ſtrong act, in reſolution, that you will ſteere the whole courſe of your life, for the attaining and getting of this. *Hoc primum repete opus, &c.* Let this be your deſigne, and your drift, I am reſolved to make out for happineſſe. God hath beſtowed on me a deſire of happineſſe, and he hath revealed what that happineſſe is: and therefore that ſhall be the ſcope of my life, it is my deſire, and I will goe reſolvedly, and ponder every ſteppe by ſteppe, to ſee how it conduceth to, or ſwerveth from my happineſſe, if it ſwerve, I will abſtaine from it, if it conduce, I will follow it, I am reſolved. Fixe reſolution.

4. *Force the execution*, when wee are fixed and reſolved, then force to the execution, keepe cloſe to your deſires, be true unto your purpoſes, and walke on conſtantly, not out Force execution.

SER. 1. and in; my happineſſe is my journies end, and I muſt goe to it. And as ſhe ſaid to a ſonne of hers, a valiant Souldier, that came home from the warre lamed; well ſaid ſhe, *that lameneſſe will make you remember vertue every ſteppe*; ſo let us all labour to remember vertue every ſtep; often have your eyes on the end of your journey, ſee whether you goe, and examine your ſelves, if the way be right or no, and if right, often rouze up your ſelves to the execution of your reſolutions this way.

THE

The ſecond Sermon.

PSALME IV. VI.

There be many that ſay, who will ſhew us any good? Lord, lift up the light of thy countenance upon us.

WEE come now to the ſecond thing, *viz.* Wherein doth happineſſe lye, and conſiſt. And our anſwer is twofold,

1. *Negatively.*
2. *Affirmatively.*

Doct. 2. Wee are to ſpeake firſt of the negative, and that is, *That not the quinteſſence of any nor the confluence of all created things, can make a man happy:* Nothing without God can bring a man *true*, much leſſe, *perfect* happineſſe. I ſay no created thing can make us happy; that is the thing we are now upon,

Explication. And for the further explication of this Point;

SER. 2. Point; there are ſome things to be conſidered.

Propoſition

1. Concerning the *ſubject* of the propoſition.
2. Concerning the *predicate*:

Subject.

The ſubject of this propoſition, or this truth that I have now propounded, is contained in theſe two branches.

1. *No created thing.*
2. *No created thing without God.*

I expreſſe in it two other things, to make the point more full. Not any of thoſe, nor all conjoyned. Not the *quinteſſence of any* nor the *conſluence of all*, can make a man happy.

I ſhall but briefely touch this.

No created good. Not the quinteſſence of beſt.

1. There is no created thing of that excellency (though we ſucke out the very quinteſſence of it) that can afford true happineſſe.

There may bee two things that may bee thought upon, which (if any could) might doe it.

Accompliſhment.

1. There is no *accompliſhment*, nor *endowments*.

2. No additaments to thoſe accompliſhments.

There be two ſorts of thoſe *accompliſhments*, that may be thought fit, or worthy to be named.

1. There bee ſome *intrinſecall* within a man.

2. There

2. There be ſome *extrinſecall* without a man. SER. 2.

1. *Intrinſecall*, or within a man, there are excellencies, and *endowments of the mind*, more excellent then thoſe of the body. But none of thoſe can give a mans heart, or ſoule, true happineſſe. None (I ſay) even of thoſe excellencies of the mind: whether they be *intellectuall vertues*, as wiſdome, underſtanding, and knowledge; although they be in the greateſt height, or higheſt Meridian, that poſſibly they can be exalted to, none of them can make a man truely happy. Intrinſecall of the mind. Intellectuall.

No nor any *morall vertues*, as well as the intellectuall, they come farre ſhorter then the other, (I meddle not here with ſupernaturall vertues, infuſed by the ſpirit of God, for they come in for their ſhare in happineſſe, and make much towards it, as will appeare hereafter, but) now I meddle with morall vertues, or excellencies which may adorne a civil man, one that ſtands within the bounds of nature: Although a man have never ſo much of theſe, thogh he hath the utmoſt excellency of them; nay and though he have them all, yet they all come farre ſhort of true happineſſe, and ſo of making him truely happy. Morall

2. And much leſſe any *excellencies*, or *endowments of the body*, can make a man happy, as *health*, *ſtrength*, or *beauty*, or any other thing, which commend, and adorne the body, whatſoever the good of it be, or the price of it. It Extrinſecall of the body.

SER. 2.

comes exceeding short of bringing the soule to happinesse; they are as farre inferiour to the true happinesse, as the body is to the soule, and therefore, to passe from them, I say.

Goods of Fortune.

No extrinsecall, or outward accomplishments; whatsoever they call them: whether the goods of fortune, or otherwise; of what ranke, and condition soever they be, the further still off from happinesse, and the more remote: for the neerer any thing comes to the soule, to the perfection of it, the neerer it is to happines: but the further off it is (as the estate, & goods, or the clothes, and other ornaments) the farther off still from happinesse. No endowments, or accomplishments will doe it, whether they be intrinsecall, or extrinsecall.

No additaments.

2. Nay though we take in to *Additaments*, or *Adjuments*, which may be conceived, for the farther perfecting, and polishing of those. Which as they have a relation to the former, may be considered, as they were

Either { 1. *Intrinsecally*, 2. Or *extrinsecally*.

Intrinsecall

1. There be two *intrinsecally*, which may be as additraments, or adjuments for the perfecting of a man, and conducing towards happines.

Honour.

1. There is one more properly belonging to the mind, and the mind takes some content in it, and especially in a generous person. *viz.* *Honour*. And yet all the honour in the world cannot doe it: though a man were never so honour-

honourable, or high, or had in reputation (although it be of high price in noble mindes, and gives a great ſatisfaction to them) yet there is no happineſſe at all in it: It comes farre too ſhort to make a man happy. SER. 2.

2. But then there is an other, which belongs more properly to the body, but yet may be extended in ſome ſenſe unto the minde likewiſe, and that is *pleaſure*: Some have placed happineſſe in that, as ſome Philoſophers, and the Stoicks, and ſome of them dogmatically too; which yet is inferiour to honour, and therefore comes farre ſhorter of making a man happy. Pleaſure.

2. There be two others *extrinſecally*, which may be ſuppoſed to make ſome additament, and may have ſome name in this buſines, & belong partly to the one, and partly to the other. Extrinſecall.

viz. { *Riches*, and *Friends*.

1. *Not riches*, nor eſtate, they cannot doe it: let the heape be never ſo great. Let there be never ſo great a ſpring of riches, it is not that can doe it. Riches.

2. I will but adde the ſecond thing, and that is this; *No content, or compleate ſatisfaction in friends*; no relation that a man hath, in which, his naturall content doth much conſiſt in; as parents, or children, and others that are neare, and deare unto him; nor any other of thoſe friends, that may be more be- Friends.

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neficiall, and have a greater influence in their good, as the favour of great ones, and the like, no friend or relation to a man, though that be a great sweetnes, as the Wise man expresseth. Or as the Father expresseth it very well. Though a man drinke nothing but Ambrosia, or Nectar, all his life, and have no friend to partake of it, there would not be any sweetnesse unto him in it.

So I say, though it much sweeten the life, yet it cannot reach so farre (although hee were never so blest in that kinde) as to make him happy.

It is not any of these things will doe it; neither the *intrinsecall goods* of the *minde*, nor the *extrinsecall* of the *body*; it is not *Pleasure* to satisfie the body, nor *honour* to satisfie the minde; nor any other thing to satisfie both; neither estate, nor friends, none of these can give a man true happinesse.

2. But then there is an other branch, to make the point more full, *viz. not all of these.*

Not the confluence of any.

Not the *quintessence of any* of those fully, nor the *confluence of many, or all* of them together can doe it.

1. It is not *any of them alone* can doe it; for a man is a compound creature both of body and soule, and therefore those things which make it up must be for both: for suppose a man had a Beaver hat, and a gold hat-band, a satten dublet, and the like: yet if in the meane time

time hee goe bare-legg'd, this is farre from compleateneſſe, becauſe there is one thing wanting: ſo it will be in the matter of happineſſe: It is not conceiveable that one alone ſhould doe it; to have the minde full, or the body full, to injoy but one peece, that cannot make a man happy. And therefore SER. 2.

2. I adde this in the ſecond place, not the confluence of all together, though all were concentred together in one, and conſpired together to make a man happy, yet they would come ſhort. Though a man had wiſedome, and vertue, and goods of body, as ſtrength, and beauty, though he had all outward ornaments, though hee injoyed honour and pleaſure at the full, and riches, and friends, nay, though he had all theſe meeting in one together, and concentred in one man, they come farre ſhort of making a man happy, and he may be a miſerable man (though hee have all theſe) in this Theologicall ſenſe. Thus we ſee no created thing can doe it.

2. *Theſe things conſidered without God cannot doe it.* For there is a great deale of difference betweene thoſe as they ſtand *in relation to God*, and in conjunction with him, and as they are *without him*, and ſtand upon their owne bottome, and in their owne ſtrength, and excellencie. Theſe things without God cannot doe it.

1. *With God* it is true, theſe things may make ſome *acceſſion to happineſſe*, they may a- With God they may make acceſſion.

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if they ſtand in conjunction with God, they may make ſome acceſſion to happineſſe, and be ſubſervient to it.

2. *Without God they cannot doe it*, they can neither give the *reall*, nor the *royall happineſſe*. It is impoſſible without God they ſhould doe it.

Without God they cannot do it.

Though there may be an imagination of happineſſe in thoſe men, who are the owners of them: they may fill themſelves with dreames and fancies, as though they were in a happy eſtate, and condition, becauſe of the poſſeſſion of them. But if we conſider, either the *royall happineſſe*, or the *reall happineſſe*, that which is truely worthy to be accounted ſo, that they cannot be. And that leades mee to the ſecond branch, *viz. the predicate*, or the thing affirmed, which is,

May breed imagination of happineſſe.

Cannot give poſſeſſion of it. The royall or reall happineſſe.

2. *That all created things without God, none of them all alone, or all of them together, can bring a man perfect or true happineſſe.*

The predicate. Theſe created things cannot give poſſeſſion of happineſſe either.

Now there may be a double degree of happineſſe propounded;

1. A *Supernaturall happineſſe.*
2. A *Naturall happineſſe.*

1. The *naturall happineſſe* is, when *a man is all well in the naturall man*, which a man may be capable of as he is a man.

Naturall or

2. The *Supernaturall happineſſe* is, that which cannot be attained without ſome *ſupernaturall qualifications*, and the whole eſſence

Supernaturall.

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sence of it must be supernaturall.

Now all these earthly created things cannot put us in possession of either of these, neither put a man in a possession of a naturall, much lesse of a supernaturall happinesse.

Or rather to expresse it otherwise, there is

Perfect. 1. A *Perfect happinesse*, or a *royall happinesse*.

True. 2. A *True happinesse*, or a *reall* happinesse, though it be not absolute, and perfect.

A godly man, that injoyes communion with God, even in this life, in the midst of all other wants, and miseries; hee hath a supernaturall, or superexcellent good, which makes him really happy, though hee doe want many things to the perfecting, and compleateneſse of happinesse. There may be teares in the eyes, and sorrow in the heart here: which perfect happinesse wipes off, which is hereafter: then all these teares shall be wiped away, and this sorrow shall be turned into joy, and all defects supplied.

Now I affirme, that all these created good things, one of them, or all of them, or so farre from bringing a man to compleate happinesse, where there is no want, that is; *Omnibus numeris absoluta*. They are so farre, I say, from that, that they are not worth the name of true happinesse, or so much as to give rest and satisfaction to the soule, neither in full omea-

meaſure, nor ſo farre as to denominate happineſſe. Thus of the explication. SER. 2.

2. I come to the *Probation* and *demonſtration* of this Point. It may be proved Proofe.

Both for the { ὅτι of it. and διότι of it.

Both *that it is ſo*, and then the ground, and reaſon, *whence it comes* to be ſo.

1. For the ὅτι of it, that it is ſo, that it is an undoubted, and infallible truth of God, that reaſon muſt of neceſſitie yeeld and ſubſcribe unto it. It will appeare by that which is the demonſtration of all, *viz.* ὅτι.

Both { 1. By *Scripture*. 2. By *experience*.

1. By *Scripture*; I ſhall forbeare many places at preſent, becauſe I ſhall have occaſion to doe it hereafter, when I come to handle the other Point. For all theſe places, that prove our happineſſe to be in God alone, and that there is no other way unto it, they all prove this Point. I ſhall ſelect ſome few for preſent. Scripture.

To mention that firſt, wherein this argument is treated in. It is the ſame with this wherein happineſſe is ſeated. *Mat.* 5. at the beginning; our Saviour there in this Sermon upon the Mount, purpoſely treats of happineſſe, and bleſſednesſe: Hee ſets the crowne of bleſſednesſe or happineſſe on the head of many things. As, *Bleſſed are thoſe that are poore in*

Ser. 2. *Spirit*; *Blessed are those that mourne*; *Blessed are the meeke*, *&c.* But among all those hee mentions there, he mentions none of those created good things wherein a man might suppose they should be: There is not, *Blessed is the rich man*, or *Blessed is the honourable man*, or the *wise man*, or he that injoyes the goods of beauty, or riches, or strength of body, and the like. None of those things mentioned. But all these things that are mentioned there are *spirituall*, and *heavenly graces*, that put a man into fellowship, and communion with God.

The second Scripture is that in *Psal.* 34. 12. where the *Psalmist* is in a way of direction. *Come to me my children*, *& I will instruct you in the way to happinesse*; who is he that *desires to see good*; to *live long*, and *see good dayes*; to see happinesse, and to come to happines. Where he mentions none of those things, as I named before: but the same that our Saviour seemes to expresse, and hee excludes other things. Hee directs to spirituall wayes, and spirituall meanes for the accomplishment of happinesse; but for earthly things, hee doth not so much as once name them. And then againe, *Psal.* 73. about the beginning, there is a full proofe of it, in the whole beginning; there the Prophet reckons up the propriety, and the happinesse of wicked men: and expresseth it so much the fuller, because the glister of these worldly things had dazled the eyes of the *Psalmist*, and they had

had *almoſt made his feete to ſlippe*; *Ver.* 2. He was ſo taken with the ſlare of earthly things, and the proſperous ſtate of men in worldly things, that hee began to bleſſe in his heart, and thinke well of thoſe that injoyed them, and to repine at his owne eſtate: and thus hee was carried away till God brought *him into the Sanctuary*. *Verſe* 18. There hee found that all thoſe that had them were not happy; but thoſe that had them were *ſet in ſlippery places*. There was no ſoliditie of happineſſe, that could be gathered out of thoſe things; when God brought him into the ſanctuary, then hee learned there, that there was no true happineſſe in all theſe earthly things. SER. 2.

And ſo *Pſal.* 144. the laſt *verſe*, The *Pſalmiſt* there in the beginning of the Verſe, ſeemed to looke this way, as though there were happineſſe in theſe created things. *Happy are the people that are in ſuch a caſe*: the people that flouriſh in proſperity, as in the foregoing Verſes: and ſo farre indeede, as they are conjoyned with God, there is ſomething of happineſſe in them: But leſt any ſhould miſtake the Prophet; he corrects himſelfe againe, and ſaith (as if hee did unſay what he he had ſaid) *Happy are the people who have God for their Lord*: They are happy men whoſe God is the Lord, that is the right of it; it is not theſe things wherein true happineſſe lies, though they may be ſubſervient to it, and ſomething

SER. 2. conducible to happineſſe, yet our happineſſe doth lie in our conjunction with God.

And therefore the Prophet, *Ier.9.23.* giveth a caution. *Let not the Wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man glory in his riches*; none of theſe things can make a man happy; theſe are not the things that a man can delight in, or boaſt of; there muſt be other things that muſt make up this happineſſe, or elſe we ſhall come ſhort of it.

And ſo in, *1 Tim.6.17.* See what the Apoſtle ſaith, concerning one thing, which hath the greateſt ſhew and ſplendor, *viz. Riches. Charge them that are rich in this world, that they be not high minded*, and that *they truſt not in their uncertaine riches.* That they doe not build a conceited happineſſe in, or upon them; and thinke they are in a good eſtate by reaſon of them; the Apoſtle doth it with authoritie, and efficacie, and hee would have it laid home to them, becauſe men are exceeding apt to cozen themſelves, in ſuch things.

And to give ſomething as the Reaſon of it: Looke *Hoſeah* 1.21.22. Alas, all theſe things and the goodneſſe of them (ſo farre as they may conduce in an inferiour ranke for our good) depend upon God, as God by the Prophet there ſaith. *In that day, ſaith the Lord, I will heare the heavens, and they ſhall heare*

heare the earth, and the earth ſhall heare the corne and wine, and the oyle, &c. The firſt linke of the chaine is tyed to the Throne of God, I will heare, ſaith the Lord, the earth, and the earth ſhall heare the corne, &c. All the influence there he tyes to God, all comes from him, and depends upon him. SER. 2.

2. By *Experience*; All the experience in the world makes this certainely true, and evident, eſpecially to thoſe that have found the experiment, and to others likewiſe, if they will truſt to experience, and not (like fooles) buy their owne wiſedome, by their owne experience. Experience

1. Take an *extraordinary experiment*; the experiment of one may ſerve for all: *viz.* that of *Salomon*, who gives up his verdict, *Vanity of vanityes, all is vanitie. &c. Eccleſ.* 1. 2. I would deſire every one to conſider this well, there is no exception to be put in againſt the verdict; but it will ſpeake home to the point, and abſolutely convince any one, that is a rationall man, Extraordinary of *Salomon.*

A mans teſtimony may be elevated, or abaſed upon divers grounds; but there is none can come here to make a ſlight, or diminiſh the authority of *Salomon.* He wanted not *meanes* to try; for he had all theſe things, and could runne through them all, and taſte, and picke out as it were all the excellencies of them: He was the richeſt King that ever was, he had the

SER. 2. greateſt plenty of gold, and all other things, that God had beſtowed upon him: there wanted no meanes whatſoever, to make an experiment of any worldly thing, but he had it; being a King, and a rich King. Neither wanted there any *Wiſedome*, for if he had all other things, and wanted skill, it had beene nothing, he might have gone the wrong way to worke. But hee wanted not skill to make an experiment, although it had beene to draw fire out of flint; as Alchymiſts can draw oyle out of iron, whereas ordinary people can draw little moiſture out of it, being they want skill to fetch out the quinteſſence of it. But it cannot be ſaid ſo of *Salomon*, he had meanes and wit to fetch out all the vertue in them; and to ſucke the quinteſſence out, to ſift the things to the branne, as they ſay. But then againe, if a man had both meanes and wit to doe it, yet if he had not a minde to it, he could not doe it; But it cannot be ſaid ſo of him, for he had a *minde to try*; *Salomon* ſet his heart to it, to try the nature of all the world, and worldly things; to try what was in pleaſure, and honour, and muſicke, and ſinging, and all things that may give content to the heart of man. He had a minde to imploy his meanes, and wiſedome this way, to try the experiment of all theſe worldly things, and yet after all this, he returnes this verdict (as I ſaid before) *vanity of vanities, all is vanity.*

2. The

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2. The *ordinary experience of every one may confirme* this ſame; Not onely in particular good things, wherein men promiſe to themſelves happineſſe: A man thinkes he ſhould be happy, if he could but obtaine ſuch an eſtate, or marry thus, and thus, &c. And ordinarily, this is our folly, that whatſoever a man is eagerly ſet upon that doth pleaſe him, while he is a ſuitor for it, he pleaſeth himſelfe with conceites and fancies, that if he were but maſter of ſuch a thing, oh he ſhould be a happy man. But who is he that hath not tryed the folly, and the emptineſſe of this conceite; how ſhort it comes to ſatisfie the ſoule, and give it that fullneſſe of content, which a man expected from it: Although a man were extreame fond, and ſicke of deſire for thoſe things; He findes no defect in the thing, for it may be it is really ſuch as it did appeare, but yet meerely the defect in the creature is, that it ſatisfies not; God would not have it ſo, neither were it good for us to be ſo; namely, that wee ſhould finde a fulneſſe in the creature.

And not onely for the particulars doe we find it; but alſo in the conjunction of all together. It was the ſaying of a great Emperor, that in his time had paſſed all the rankes, and ſtates of every condition: He had beene meane and baſe, and yet grew to the greateſt condition, to have the greateſt Empire in the world, him-

SER. 2. himselfe made this the wondermont of all, *Omnia fui & nihil expedit:* He had made tryall of all conditions, but yet could not find any happinesse, or any rest and satisfaction in any condition at all that he had: So doth (or at least may) every man finde this vanity in all things; what ever seeme glorious in our eyes before we have them, yet when we have them, they send us away empty. There is no man, that hath had to deale in the world, but may come in, and give testimony to this truth.

Reason. 3. The ἔτι of all may appeare in a generall reason drawne from all these things, there is in all those created things, (besides the intrinsecall nature of them, which I shall touch in the demonstration of the ἀάν) an *indifferency*, that they are *indifferent both to good and to bad*: Now if a man be not good himselfe, it is impossible that any of these things should make him happy, a wicked man if he remaine such, he cannot but be in a miserable condition, a miserable man for all these things: Now these are indifferent, and as incident to the wicked as to the godly, God makes not these things any badge of his people, or any characters of difference, or pledges of his love and favour; But deales them promiscuously to all, yea many times and most frequently, his people have the least share in them, his servants are low and base for these outward things, for those created excellencies, it may be

be they are not *many wiſe, nor many noble, nor many rich*, that may be rather a *vexation*; but God beſtowes *graces* on them. For all theſe outward things are very various: for the goods of the body, and much more for the eſtate, is common to all, nay ſometimes God beſtowes them, and uſually, upon thoſe that are naturally crabbed and untoward. SER. 2.

2. To come briefely now to the *Reaſon of the point*; and I will but touch a few things, and ſo demonſtrate the *Aſſertion*, the reaſon whence it ariſes, that no earthly thing, nor all earthly things, can make a man truely, much leſſe perfectly happy: It will appeare to riſe, *Aſſertion*,

From { 1. The *nature of happineſſe.* 2. The *nature of earthly things.* 3. The *nature of man.*

1. I muſt premiſe here (though I included it in the other) in the firſt place, ſomething of the nature of happineſſe. Nature of happineſſe wherein it muſt be.

Now happineſſe, in the nature of it, implies theſe two things;

{ *Perfection* and *Satisfaction.*

And there cannot be happineſſe where theſe doe not meete.

1. *Happineſſe is that which gives the utmoſt perfection*, and *compleatneſſe to our nature.* Perfection. Satisfaction

2. And ſecondly, it muſt be *happineſſe in that eſtate and condition*, which gives *true and full*

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full ſatisfaction to the ſoule, that it can reſt upon it, and have quiet, and full content in it.

Now neither of theſe two; neither the perfecting of our nature, nor the ſatisfying, and contenting of our ſoule, can be had in this fruition of any created good thing whatſoever: As I have often expreſſed it: *Aurum lutoinaurare*, to guild gold with dirt, it is ridiculous, to beautifie the more excellent thing with the inferiour, or the more unworthy thing; to thinke to make a man happy with that which is lower then a mans ſelfe, it addes rather diſgrace: It is impoſſible that ſatisfaction ſhould be had in theſe things, as it is for a ſtone to mount up, or reſt in the aire, without holding up with a mans hand, or ſome other thing; The ayre, it is a thinne liquid body, and that a heavy body; and therefore it will give way unto it, to fall downe; it cuts through the ayre, and can find no reſt till it come to ſome ſollid body, for (if it might be) it would never leave moving, till it come to the center: So it is impoſſible that the ſublime nature of man, which is ſubſtantiall and ſolid, a man that hath ſollid affections, and ſolid underſtanding; I ſay it is impoſſible that he ſhould find any ſolid reſt but in the center, in God; who is the alone center of reſt; all theſe earthly things are but like the ayre to the ſtone, they can give the ſoule no ſtay, but thoſe ſolid affections,

fections will make way through them, as being airy ſubſtances. SER. 2.

2. But it will appeare more cleare, if wee conſider the *nature of theſe earthly things*, and eſpecially if we compare together the generall nature of theſe earthly created good things, and the nature of man: and wee ſhall find that there is no The nature of created things.

1. Proportion in the one, to adde ſatisfaction, or perfection to the other: and among many things I ſhall contract all into a few conſiderations. There is no proportion, becauſe

2. That good that is in the creature is ſuch an inferiour good, that it falls ſhort in three circumſtances, and is therefore impoſſible to give ſatisfaction or compleatneſſe to the nature of man, which muſt have none of thoſe defects. Defective and ſhort.

1. All the good that is in any created good thing, it is at the beſt *defectively good*. As the Prophet *Iſaiah* expreſſeth it. *The bed is too narrow, and the covering is too ſhort, to keepe warme, and wrap them in*, all theſe worldly things are too ſhort and too narrow; beſides that I ſhall adde hereafter.

Firſt, they are *too ſhort*, and of a defective nature, of no ſolid ſubſiſtence and continuance. It is certaine all theſe worldly things, will and muſt have either *finem ſuam*, or *finem tuam*.

1. *Finem ſuam*, either they dye, or may

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They are fading themſelves;

take them wings and flye away. And ſure they being ſo fading as the flower, the ſweeteſt flower which a man is delighted with, withers away, while a man holds it in his hand, in the middeſt of a mans delight, he ſeeth it wither away, & loſe the beauty of it, & the ſweetnes of it; it is of no continuance, and ſo al theſe worldly things are fading & fleeting, and mutable, & ſuch a defective nature as this is, cannot poſſibly make happy, or give ſatisfactiō to the ſoule in that reſpect. A man may be to day high in honour, and to morrow high on the gallowes, as it was *Hamans* caſe; and it falls oft many times ſo with wicked men; they are like the *graſſe* which *ſtands on the houſe top*, it ſtands high indeed, but it hath *no rooting*, and ſo vaniſheth quickely away. And as they ſay of the mettall, which they make glaſſe of, it is neereſt melting when it ſhines moſt brighteſt. So wicked men are neereſt deſtruction, when they are at the greateſt luſter, and ruffling themſelves in their pride, and jollity; and therefore the caution is given *Pſalme* 37. To Gods children and ſervants, *that they ſhould not fret themſelves, though theſe proſpered in their wayes.*

We muſt leave them.

2. But although theſe things had not *Finem ſuum*, yet they have *Finem tuum*: though they ſhould not faile, nor flie away, as hee ſaid (namely the *Romane* when hee tooke his Kingdome) tie the goods of Fortune, and clip

clip the wings of victory: So though that thou hadſt the wings of Fortune tied to thee with adamantaine ties, ſuppoſe that they be not moved, yet thou mayſt and muſt be moved from them, and have *Finem tuam*, thou muſt die and carry no ſubſtance with thee; when thou art gone they will leave thee; all theſe worldly things will accompany a man to the grave, but no farther, and therefore in regard of their defective nature, they cannot make happy; neither the goods of one, or all the creatures together. SER. 2.

2. They are all *of a diminutive good*, and they are too narrow a ſupply to furniſh the large heart of man; as I have ſometime ſaid, they obſerve in nature, that a mans heart is made in a mans body like to a triangle, three cornered, and they doe obſerve that it is impoſſible to cover a triangle with a circle, with any round thing juſtly, but ſtill there will be ſome corner empty: and ſo, although a man could compaſſe all the whole world, yet his heart could never be filled, till it have the poſſeſſion of God. And therefore ſome have obſerved it, and would make out the initiall letters of the word *Cor*, this. *viz. Camera omnipotentis regis, i.e.* the Preſence Chamber of the King of heaven, and as it fits none but him, ſo none will, or can fill it, but him. Dimunitive narrow.

Another thing they have obſerved, that this triangle ſtands with the ſharpe end down-

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wards, and the broad upwards; as intimating that a godly man ſhould but touch on the earth, *Vno puncto*, as little as may be; but hee ſhould have his broad ſides towards heaven, and ſtand extended and inlarged towards heaven and heavenly things, as being his proper field land marke.

No perfection. No ſatisfaction. They adde vexation.

And in this reſpect they are of ſuch an inferiour ranke, as that they not only miſſe to give perfection to the nature, and no ſatisfaction, or reall content to the ſoule of man,

But alſo they adde *vexation*, as *Salomon* ſpeaketh of one that ſtood (as it were) on the toppe of all theſe excellent things, of wiſedome, and knowledge, &c. *He that increaſeth knowledge, increaſeth ſorrow*; that is much more true of any other thing. As hee ſaid ſometime being a great Emperour; you looke on this goodly robe, or this goodly crowne, it is purple the robe, and gold the crowne; but if you knew what it were lined with, or what cares are under it, you would not ſtoope to gather it up in the dirt to have it. Theſe earthly things, they are not ſuch excellent things, as the world eſteemes them to be, though they make a glorious ſhew, and draw great admiration towards them, yet when a man comes to the inſide of them, they doe make the head full of cares, and vexation of ſpirit, they are ſo farre from giving ſatisfaction, or perfection.

3. All

3. All the good that is in all, or in any created good it is an others, it is but a *derivative good*, and a dependant good, and ſo not ſolid and deepe enough to give the ſoule ſatisfaction, to yeeld ſatisfaction, or perfection to the heart of a man; the things in themſelves in their nature depend on God, they cannot be had or attained unto without Gods leave, hee muſt beſtow them upon us, or elſe wee ſhall never come to have them. It is not *riſing up early, and going to bed late, and eating the bread of carefulneſſe*, that can make a man attaine unto riches, but it is God that beſtowes riches. *Promotion comes not from the Eaſt, or from the Weſt, but it is God that pulls downe one, and ſets up another.* All is derived and borrowed from God, and when wee have them, it muſt be God that muſt be ſoder, to knit and hold them together, with an other bleſſing and mercy of God; for God doth not ſettle them upon us, and perpetuate our tenor, we are but tennants *ad placitum* at the will of God, he may turne us out at pleaſure: Theſe earthly things are but like Snow balles which melt with the Sunne.

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Derivative. Shallow.

Without God not.

Held.

But the maine thing here, is to ſhew their diminution or no ſufficiency to conduce to make up happineſſe which is plaine.

Happy.

Becauſe that all the good and vertue of them contribute nothing at all towards our happineſſe; but onely what depends ſimply upon

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upon God. It is bread that nouriſheth us, but take it alone, and not in the word of God, it will doe no good, for it is Gods bleſſing that makes any thing nouriſhing, and comfortable to us, though we have the things, and they remaine with us, yet they cannot be uſefull to us, neither bread to nouriſh us, nor cloathes to warme us, or wiſedome to guide our wayes. God can take away all theſe, and nothing is any thing without the Lord, nothing hath any vertue to preſerve us without him, but God may beate our own weapons on our own heads, and affect us, and make thoſe good things executioners of his juſt judgements againſt us. So that without God there is no ſweetneſſe in theſe things, but our conjunction with God that gives all the ſweetneſſe and excellencie, in which they may any way conduce to our happineſſe.

3. Conſider *the nature of man*, we ſee the thing that is in the creature is a diminutive, and a dependant good, which may faile, and there is no good at all in them without the bleſſing of God. But now the nature of a man is ſuch as it muſt be free from all theſe defects, it deſireth ſomething elſe, hat it muſt be free from theſe defects.

Long immortall

1. *The nature of man requires good that may be long, immortall.* The minde is the man, and the ſoule is the man, *Hoſpes corporis*, the body but the inſtrument of the ſoule, and the ſoule is

isthe principall, it is of an immortall nature, and cannot be happy, but by an immortall good; ſomething that cannot decay; and therefore all things that fade or decay can no way doe it, they are too ſhort to cover him, to reach to make him happy; except they could be extended to immortality which they cannot be. SER. 2.

2. *It muſt be large univerſall good*; that good that makes a man happy, which nature requires, muſt be a large good; it muſt be an univerſall good, according to the univerſalitie of his deſire. For there is an univerſall appetite, and deſire in man to every thing that is good; and if a man had many things, and not all, there would be an emptineſſe, and want of ſatisfaction, unleſſe hee could have all the good hee is capable of; but now all the creatures cannot reach this univerſalitie. Man is capable of more than all the created things are, of a greater good than is in any creature; and ſo long as hee miſſeth the principall, he is farre from happineſſe. It is a remarkeable ſaying of the Father concerning King *Ahab*, when he was walking in the time of the three yeeres famine. I have gold, and ſilver, and wives, and children, and all theſe like things; but what doe theſe things good, ſeeing the heaven is as braſſe, and the earth as iron? I have no ſupply from thence: ſo if a man have never ſuch an abundance of all created things, Large, univerſall.

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and doth ſee heaven ſhut with doores of braſſe, and barres of iron againſt him; that hee hath no part, or portion there, what would all theſe created things doe him good? Hee is made by nature capable of that high and noble happineſſe, and therefore what ever comes ſhort of that, it cannot give him ſatisfaction, or perfection; but he may ſay in the midſt of all other riches, and plenty, I am miſerable.

Deepe, ſpirituall.

3. *It muſt be a deepe, and ſpirituall good;* That good that muſt make a man happy, make his nature happy, as it muſt be immortall and univerſall; ſo it muſt be a ſpirituall, a tranſcendent, and ſuperexcellent good; and therefore all the good of theſe created things is too ſhort, they are to ſhallow, o not deepe enough, nothing but God is better than man, and it muſt be ſomething better than man, that muſt make him happy, and therefore it is nothing but God that can adde the leaſt perfection, or give full ſatisfaction to the nature of man: as the *Hebrew* Grammarians uſe to obſerve, concerning the letters in the name *Iehovah:* all the letters of *Iehovah,* are *Litera quieſcentes,* quieſcent letters, letters of reſt. And there can be no true reſt to the ſoule, till it be in God; it will be in trouble and anxietie, it will be perplexed in the midſt of all worldly things till it reſt in God, who is the center of the ſoule, the center of true reſt; as the Father ſaid, *Cor noſtrum factum eſt ate, & inquietum*

quietum eſt, donec requieſcat in te: Our heart is made, oh Lord by thee, and it will never be at reſt, till it returne to thee. SER. 2.

As it is in the circle, the circle is the perfecteſt figure of all other figures in the world, and this the Mathematicians give to be the reaſon of it, becauſe it begins and ends, and the points doe meete together, the laſt point meetes in the firſt, from whence it came, and ſo we ſhall never be at reſt, or come to perfection, or ſatisfaction; till we returne to our Originall, till our ſoules come to God, untill God doe make the circle, and wee returne to God, we can never reſt in our perfection.

SER. 3.

The third Sermon.

PSALME IV. VI.

There be many that ſay, who will ſhew us any good? Lord, lift up the light of thy countenance upon us.

THE Point you remember was, *That no worldly thing can make us happy*; Wee opened the Point, both concerning the Subject, what thoſe things are that will not make a man happy. In a word, wee ſhewed, that it was no created good whatſoever, not the beſt, or quinteſſence of all, nor the moſt, and the confluence of all together. Neither the intrinſecall goods of the minde, nor the extrinſecall of the body, or eſtate, no nor all thoſe that are more excellent, not any pleaſure

ſure to ſatisfie the body, nor any honour to ſatisfie the minde, nor any other thing to ſatisfie both, whether friends or eſtate, &c. none of thoſe can bring a man true happineſſe. SER. 3.

No nor the confluence of many, or all of them together, akhough all were concentred together in one, yet they would prove ſhort of making a man happy.

But we added this caution. None of theſe, nor all of them without God can doe it.

And for the predicate, wee did ſhew, whether we conſidered, a naturall or a ſpirituall happineſſe, or a true and perfect happineſſe, they come ſhort of making truely happy. And for the proofe, it was done by Scripture, and experience: *Salomons*, and every ones experience ſhew the *Hoti* of the Point that it is ſo. And the *Dioti* wee ſhewed thus: *viz.* That, that which makes happy muſt give perfection, and ſatisfaction, which all worldly things cannot doe. And wee made it appeare by conſidering the nature of earthly things, and the nature of man.

Firſt, we ſhewed, if wee doe conſider the nature of worldly things, there will be found wanting all the dimenſions of happineſſe;

And ſecondly, mans nature is too capacious to be ſatisfied with worldly things, which are narrow and defective.

Wee come now to the application of the Point, which I deſired, and thought to have

SER. 3. finiſhed the laſt time; and therefore I did caſt it into a compendious mould, ſo as it might have gone along with the other; time prevented me; and now I ſhall reſolve not to inlarge it, but to deliver it in the ſame compaſſe, and with the ſame brevitie, I then intended; partly becauſe I finde ſome weakeneſſe which makes me not altogether fit to inlarge much; and partly, becauſe what ever may ſeeme to be defective, or ſhort in this place; there will be ſufficient opportunity in the next Point to bring it in, wherein wee ſhall treate of the poſſitive part of happineſſe, wherein it lies indeede, if it doe not lie in theſe worldly things to make us happie.

2. *Application.* 2. There be but three things in generall which I intend to inferre by way of Vſe, and Application, out of the conſideration of this divine Truth. The firſt ſhall be for *Inſtruction*. The ſecond for *Reproofe*. The third for *Exhortation*; which are indeede the moſt generall heads, which may helpe to regulate and guide our practiſe, to which all Application tends.

1. *Inſtruction.* 1. For *Inſtruction*, briefely to touch upon that; for that is not the thing that I intend.

1. It may *convince the errour of worldly Philoſophers*: Wee may here receive a good principle, by which we may convince all the erronious conceits, which men are ready to faſten

faſten upon; and which doe faſten upon men, many times ere they are aware, wee may ſee here the broad and wide errour of all Philoſophicall fancies concerning happineſſe. *Auguſtine* reckons upno leſſe than 288. ſeverall opinions of ſeverall learned Philoſophers, that placed happineſſe, one in one thing, and another in another thing; every one being different, and oppoſing one another, every one contradicting what others had ſaid, and being confident of his owne. But as the Apoſtle ſpeaks of the *Romanos* in the like cauſe, *Rom*, 1.22. φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν. *i.e. The conceit of their owne wiſedome*, and their ambition *made them fooles*, *i.e.* even befooled them, and they grew infatuate. And indeed, this is a point, that it is not to be expected, that the conceit of naturall reaſon, or the naturall light of a man, ſhould ever be able to guide a man ſteadily to. No marvell that they did ſpeake like blinde men, like drunken men, and runne in a labyrinth, in a miſſe maze, and were not able to get out of it, having not the lanthorne of the light of divine revelation to lead them out. It is not worth the while to ſpeake particularly of them, I ſhall content my ſelfe onely with a briefe touch of them.

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Convince the errour of worldly Philoſophers.

We ſee all the opinions of Philoſophers, & all their knowledge cleane out of the way, yea, and the wiſedome of all naturall men, is too ſhallow by farre, and all naturall abilities,

to

SER. 3. to come to ſhew ſteadily wherein true happineſſe lies. If nature could have done it, then the learnedſt wits, and wiſedome might happily have found it out. But they could not, they groped in the darke, as the *Sodomites* when they were ſtrucken with blindneſſe groped to find *Lots* doore; ſo they groped to ſee if by any meanes they might finde out happineſſe, but they had not light enough to doe it.

In the ſecond place, to mention that which is not ſo farre out of the way; wee will not meddle here now with Philoſophers.

Godly profeſſors. 2. It may *convince the errour of godly Profeſſors*, and of thoſe that pretend to Chriſtianitie: and have more than naturall men, being alienated from them in their principles, yet even among them will appeare a great deale of the reliques of that wound by that blow, which our nature received by our fall. In this I ſhall bring the application nearer to our ſelves. Wee may ſee here our blindneſſe in this, by the experience of all Chriſtians, and in ſome degree of the beſt ſort too.

Who is there that doth not place too much in theſe worldly things? that hath not too high an eſteeme, and makes too precious account of them: and doth not retaine many times in his minde, and nouriſh too, ſome ſecret thoughts at leaſt, that there is ſome extraordinary vertue in thoſe things to make a man happy.

happy. There be many caracters, that doe evidently diſcover the reliques of this diſeaſe, that it is not fully cured, even where grace begun his worke. But I ſhall better touch on this afterward, and ſhall therefore paſſe it now. SER. 3.

2. It may *rectifie our judgements concerning the happineſſe*, firſt, *of others*; ſecondly, *of our ſelves*. Correct our judgements concerning the happineſſe of Others.

1. *Of others*; We may learne to judge what is true happineſſe, and who are the happy men. And if we will doe this aright, wee muſt not doe it *Populari trutina*, not weigh it in the ballance of the world, but come to the ballance of the Sanctuary, and weigh things there, by which it will appeare evidently, as out of this truth that wee have named, and treated on, who are happy, and who not. We ſhould not thinke thoſe the happy men, that have either the excellency, or the confluence of theſe worldly things: As when I ſee a man, ſuppoſe one that hath a very great eſtate, and hath plenty of all in this world: Suppoſe he hath with that many perfections of body, as beautie, and ſtrength: Suppoſe hee with all this hath many excellencies of minde, that hee is pregnant in underſtanding, and admirable in many ſuch abilities. We are ready as *Samuel* was in the cauſe of *David*; wee are ready to miſtake the true happy man, and to ſet the crowne of happineſſe upon the wrong head, as he was ready to powre out the Oyle

SER. 3. upon *Eliab* the eldeſt ſonne, and a goodly man, and leaſt of all thought upon poore little *David*, that was an out caſt, and abroad in the field as a Shepheard; and this man *Eliab* was a Gentleman, a Gallant at home with his Father, and hee keeping his Fathers ſheepe; but God placed the crowne upon him, though, as I ſaid *Samuel* was ready to miſtake. And we are ready to doe ſo in this cauſe that wee now ſpeake of. But now this point will, and ſhould helpe to rectifie and guide our hands aright in placing of the crowne of happineſſe: and it teacheth us not to meaſure by worldly things, not to count thoſe the happy men that are the darlings of Fortune, that are lulled aſleepe in the lap of the world, and are dandled there, and have all plenty, and abundance of worldly things.

Our owne happineſſe. 2. This may rectifie our judgements concerning our owne happineſſe; in this the deceit is more dangerous. As this will helpe us to judge of others, ſo of our ſelves: wee ſhould not therefore (if wee will be true to this Poinr, and doe remember it well) be in danger to bleſſe our ſelves, and ſooth up our ſelves, as though wee were in eſtate of happineſſe, when things goe ſmoothly with us. I beſech you to remember this preſent point, and keepe the truth of it in your minds, that it may be a charme againſt all enchantmens in this kinde, that doe faſcinate our minds

minds, and bewitch us with the things of this world: Doe not thinke the rich man, or the honourable man, or the wiſe man, that becauſe he hath theſe indowments, therefore he is happy; nor you your ſelves if you have them. Deceive not your ſelves, your happineſſe lieth not in theſe things; although you are rich, and witty, and beautifull, &c. theſe are indeede great things, but theſe make not the man: doe not thinke ſo, as to befoole your ſelves, and not looke out after the maine. It is an obſervation, a man were better be deceived in the darke, than have a falſe glimmering light, becauſe the confidence of the one will make him careleſſe and ſo fall; whereas otherwiſe hee would weigh more how hee goeth, and ponder every ſteppe carefully, and ſo avoid the danger. A man were better be in a bad and blind eſtate and condition, than in ſuch a condition, as hath a kind of glimmering of happineſſe, which keepes him off from the true happineſſe, and makes him runne many times upon the rocke of true miſery, out of a falſe conceit, that he is already in the ſtate of happineſſe. But of theſe things I have ſpoken enough for the preſent. SER. 3.

2. *Vſe.* As we have ſomething here for the rectifying of our judgements in the point of happineſſe; ſo in the ſecond place, this affords matter pregnant enough of *Reproofe* & *Reprehenſion*; to reprove the practiſe of many men Reprehenſion of.

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in the world. I will first name the *practises*, and then a little unmaske the *pretences*, by which men thinke they have a nooke to runne out at, and thinke that this truth, doth not touch them with any just reproofe.

The practise of worldly men.

1. The practises of worldly men. It is cleare enough that all worldly men that are made up of dirt, and who carry about them the curse of the Serpent. *Upon thy belly shalt thou go, & dust shalt thou eate.* They are like the woman in the Gospel that had *a spirit of infirmity for so many yeares that grew crooked downward*, towards the earth. These are worldly men, men that doe minde the things of the world onely, which makes them grow crooked, downeward; who make it their great worke, and onely study, because they place the onely happinesse in it; and so spend and ravell out all their time, and spinne out all their bowells for the purchasing, and the getting of worldly things. They are cleane out of the way, and mistake foully, as the Father speakes; *Vitam beatam quarunt in regione mortis.* It is a foule mistake to looke to finde heaven in hell; happinesse in misery; such are they that minde nothing but worldly things. And they are clearely to be reproved.

Of Godly men.

2. The *practises of the godly men here reproved.* There are many that doe not onely pretend to godlinesse, but doe participate (it may be in some degree) of godlinesse, that are blame

blame worthy too. If our happineſſe lie not in worldly things, as it doth not, why then doe godly men foule their hands, and diſparage their names, in being ſo greedy in their purſuit of theſe worldly things: in being too having, and taking too much delight and contentment in them, and being infinitely grieved at the loſſe of them; and ſo for all other the ſymptomes which argue an adherency of the ſoule to them. It argues a roote of bitterneſſe, in them, in ſome degree, and that they place more happineſſe in theſe worldly things, then God would have them, or then hee ever did: for every man doth proportion his care in ſeeking after any thing, according to his eſtimation of the conjunction of that thing which hee ſeekes after, with his happineſſe; happineſſe being the end of all a mans aimes. Hee would not minde over much, or be greedy over-much of any thing, but that there is a ſecret eſtimation in a mans breaſt, that it is very neere alyed, and of very neere kinne to his happineſſe. Now it is cleare and evident amongſt us, that there is this fault even in godly men, that they doe too much licke up the duſt, and doe too much groape after worldly things, and ſet too great a price upon them, and therefore the reproofe reacheth to them alſo. I may well make uſe of that which *Chryſoſtome* ſaid ſometime, that if he were the fitteſt in the world, to preach a Sermon to the SER. 3.

SER. 3. whole world gathered together in one congregation, and had some high mountaine for his pulpit, from whence he might have a prospect of all the world in his view, and were furnished with a voyce of brasse, a voyce as loud as the trumpet of the Arch-angell, that all the world might heare him, he would chuse to Preach upon no other Text, then that very one, even in this *Psalme, O mortall men how long will ye love vanity; and follow after leasing*; those deceitful things of the world which promise happinesse, when they cannot make it good. It is that which would make a Sermon of a generall reproofe to all the world, and come home to every one.

Pretences there.

2. But now to come to the second thing I propounded, which I will but briefely touch on. Besides those *Practises*, Men have *pretences* to excuse themselves upon some faire colours, and such possibly may be in them, yet for all these pretences we may otherwise discerne well enough, that they place their happinesse too much of it, at least in these worldly things, yet that they may not deceive themselves we will examine them.

The best plea of all is, that they doe but make conscience of their duty, we are to seeke these worldly things in some measure, because God appointed every one to doe it, and the hand of the diligent shall make rich. God hath made us our owne executioners, our owne instruments,

ſtruments to be *fabirs fortunæ* in ſome ſenſe; to be ſervers of our ſelves, and to helpe our ſelves with the neceſſaries of this life. And the conſideration of a mans charge and family, and eſtate, and ſuch like, will afford a man plauſible gloſſes, and probable arguments to deſend themſelves, even thoſe that are moſt deeply tainted with this poyſon, and guilty of this fault, yet thinke to wind out of all reproofe, and eſcape the blow thereof with ſuch faire pretences. SER. 3.

But briefely in a word for anſwer (for I intend not to ſift things to the branne, and to proſecute them ſo cloſe) in a word therefore for anſwer, I ſhall give but a touch.

There be two things that I deſire every one to conſider, againſt all their pretences, beſide one thing which I deſire may be conſidered in generall.

I deſire no man would deale with me, or with any other that ſhould cal on them to take heed of immoderate love of worldly things, or an immoderate proſecution of them, I ſay not deale with us, as many will deale with man: for though men have no ſuch art as to enter into the hearts of men, men have not a window to looke into the breſt, and ſee the ſecrets of his heart, and thoughts. I am contented to conceive ſo charitably of you, and charitably to interpret and excuſe, except I ſee the failing be ouergroſſe, if it be not extravagant, and

SER. 3. and exorbitant, I will candidly make the beſt conſtruction: But remember that beſides man, whom thou maiſt put off with words (becauſe hee hath no ſuch art to ſee thy inwards) yet thou haſt a God to deale withall, and thou haſt a great Tribunall, at which thou muſt give up a reckoning; thou haſt a conſcience within thee to deale withall, which will once be awaked. And though I be not able to convince thee, that thou doſt too much poize towards, and poſt after worldly things, that thou goeſt beyond the golden line of mediocritie; yet if thy owne conſcience doe accuſe thee, conſulting with the Word of God, and thoſe many paſſages in it which point out this ſinne; that if there be any truth and proprietie in the Word, all thoſe paſſages flie in thy face, and proclaime thee guilty, that thou art guilty of this ſinne; I ſay, thinke not becauſe now thou canſt put mee off with ſuch ſlimme-ſlamme excuſes, thou canſt put off God too; then daube not with God, and thine owne conſcience, with whom it is to no purpoſe to diſſemble; this being premiſed in generall, I ſhall adde but theſe two things in particular.

There ſhould be a vaſt difference.

1. Firſt of all, conſider that there is a *very vaſt, and wide, and broad difference*, betweene thoſe *affections* which wee ſhould have *to God*, and thoſe which we are allowed *to uſe for the world, and worldly things*: There is a vaſt, and broad

broad difference betweene the excellencie of the one, and the vanity of the other; and therefore there ſhould be as vaſt, and broad a difference in our proſecutions, and affections towards the one, and towards the other; and if there be not a very broad difference, that thou doſt infinitly more purſue after God, & after heavēly things (which are infinitly of more worth than all worldly things) than thou doſt after any worldly thing. If there be ſo nice a difference that thou canſt hardly diſtinguiſh and diſcerne, which is predominate in thee, or which thou doſt moſt looke after; in which thou placeſt the greateſt part of thy felicitie, thou art guilty; for it cannot be right, unleſſe there be a broad difference; becauſe it is but reaſonable. If God be ſo infinitely tranſcendent above all theſe worldly things, and goe ſo farre beyond all thoſe earthly things, as that they are all but as the duſt of the ballance in weight against God. Then if thou doſt ſeeke theſe things, and minde theſe things, and doſt doe it any way as much as thou doſt God, it is certaine thou doſt it inordinately and exorbitantly. And therefore to end this, I would deſire every one, but to try their conſciences and their hearts, and ſee whether they can diſcerne ſuch an infinit diſtance in themſelves, betweene the price they ſet upon God, & heavenly things, & the proſecution after them, and that price they ſet upon, & the proſecution they do

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SER. 3. make after worldly things; if they doe not finde the difference wide, but that their hearts doe bend and warpe too much towards worldly things, it is certaine hee is guilty of this fault which I now taxe, and the words doe meet with him in a just reproofe, and hee hath neede to be humbled for it.

2. As there should be so wide a difference, so broad a difference betweene those two, that it should be written in legible characters; it may be in a palliating way one "may say. *I will dare any man in the world* "*to say, if hee can, I am as much for the world as* "*for God; I know there is a broad and a wide dif-* "*ference to be put betweene them, and a man shall* "*wrong mee to thinke I bring the world in com-* "*petition with God:* when as alas, all these pretences will be but as Fig-leaves to cover him. As suppose now in an other case, I should palliate an inordinate love to the maid, more than to the wife, and yet the wife deserve more of love; this is a great suspition, for there is a great deale of difference, that is betweene the one, and the other, if I should not make a broad difference betweene the one and the other, I might be suspected; and I will assure you, how ever a man may be free from the sinne, yet hee cannot be free from the suspition of an adulterous minde towards these worldly things, if there be not a vast distinction, and a broad difference in our car-

carriage towards the world, and towards God. Now I ſay, as there ſhould be this wide difference obſerved in our proſecution of the world, and of God: ſo there might be, and are meanes to fetch men out of their holes and fences that they have, and cleare evidence to convince, that there is a great deale of exorbitancy, and diſorder in this kinde, in the carriages of the greateſt part of men in the world, and even of Chriſtians too, that profeſſe themſelves to be ſuch, and indeede ſuch as are really ſuch, but are not aware of this remainder of corruption that ſtill adheares unto them; eſpecially ſith it comes diſguiſed, and covered with ſome faire excuſe, or vizard. I ſay there be many evidences, that might clearely evince it to a man, that wil deale truly with his conſcience, and not captiouſly, as one man will deale with another. Ile give but a briefe touch.

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There may be a cleare evidence.

If we conſider.

1. Examine thy *expence of time*; what time doſt thou beſtow upon God, and what time doſt thou beſtow upon the world. Certainely a man that loves his wife will not beſtow more time in converſing with an other woman, it will be very dangerous and prejudiciall to his credit and reputation if he doe: and hee can hardly waſh his hands from ſhroud ſuſpition. And in this caſe it is ſo likewiſe, if a man ſpend all his time, or the moſt of it, in the proſecution of the world, and worldly things, and grudges at a little time for God;

Expence of time.

SER. 3. fixe dayes are not enough for the prosecution of the world, and one day too much for looking after God, and after heavenly things; is not this a signe of the hearts going out inordinately after the world? But I know there may be many difficulties in this, and some that may be justly objected against this character, and therefore having given this in generall, I passe it.

Paines. But secondly, an other thing there is, that may come a little closer, *viz.* the *paines we take*, especially with the intention of the minde laid together. Had it be necessary, and Gods owne appointment, and the thing requires it, that no time must be spent otherwise: for the great Publican of the world (Sleepe) takes up much tribute of a mans time, and takes out a great portion: And the necessary separation of this rotten cottage of ours; meate and drinke take a great deale of our time. And the labour of a mans particular vocation; all these must needs take up a great deale more of a mans time for the world, then a man doth immediatly for the service of God, and without blame: well, suppose that.

Thoughts and cares. But now examine in the next place the proportion of thy paines, especiall with the concurrence of thy affections, and thy heart, which hath the most full gale of thy paines, and which art more eager upon. I say, if thou dost neither give God the principall of thy

time

time, nor beſtow the greateſt part of thy time upon him, yet doſt thou give him the principall of thy heart and affections; that though thou art neceſſitated to converſe more about the world, then for God; why, yet if thou doſt it more eagerly, and with a greater eagerneſſe of affections towards God; and thy heart doth infinitely more prize, and love, and eſteeme of God, and goeth with more alacrity and cheerefulneſſe, and more heate, and delectation of ſpirit, when thou art about God and about heavenly things, than it doth about worldly things, this may be ſome thing indeed; but if there goeth together with the ſtower of thy time, the eagerneſſe of thy heart and affections towards earthly things, that thy heart is corrupted with them, and thy judgement, and thy eſtimations drawne after them, and thou art builded more on them, and pleaſed more with them; and in a word all thy affections runne more to them; than to heavenly things: I cannot ſee then how there can be any colour of excuſe. Now therefore examine thy ſelfe in this, and doe thou deale truely with thy ſelfe, and by that wee may diſcerne a greater ſtreame running for the world, than for God, and ſo a great diſorder in the affections. SER. 3.

And laſtly, it is an evident character, that there is an inordinate love going a whoring after the world, and of placing our felicity in them, Neglect of.

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Duty to God.

To our owne soule.

them, more than we should doe, and more than we doe in God; when wee can facilitate and further our prosecution of these worldly things with a neglect of our duty to God: when I can neglect my dury to my God, when I can neglect my duty to my owne soule; when I thus runne after the world, that I care not if I doe trample upon God in the way, and trample upon Christ in the way, upon my owne soule, upon heaven, and all in the way, so that I can make so much the more speede towards these worldly things. This is an evident signe that my heart is addicted to them, and that my heart is over-growne with a desire of them. Marke this, and if thou findest, I say, that thou canst dispense with thy duty towards God, or any service of his for the prosecution of thy worldly estate; if thou findest that thou canst dispense with thy dury towards thy neighbour, because thou wilt not diminish thy estate, or that thou canst dispense with thy duty towards thy owne soule, neglect the spirituall edification of it, because it doth take thee from the prosecuting of the world; This is an evident signe that thy heart runnes out wonderfully inordinatly after them.

Exhortation.

3. *Vse.* In the last place, let me adde briefely the summe of the *Exhortation*: which (if time had not prevented) I would have propounded more particularly. The exhortation shall

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ſhall be to preſſe this duty upon us, that wee knowing our felicitie doth not conſiſt in theſe worldly things, would regulate and ſquare our ſelves by this rule.

I will briefely touch theſe two things.

I will briefly touch.

1. The *duties* that may be inferred upon the conſideration of this Point.

2. The *motives* that may be uſed for the inforcing of thoſe duties upon us, to ſet us upon the performance of them.

1. Now there be divers duties that might be inferred very naturally upon the conſideration of this truth, and are worthy to be learned. As

Duty.

1. *Abate for the world*; If this be ſo that our happineſſe doth not conſiſt in theſe worldly things. Let us learne then to abate our ſelves ſomething in our eagernes towards the world, that we would not be ſo eager for it.

Abate for the world.

Tanquam hac ſit noſtri medicina doloris: follow not the world as though that would cure our maladie, and heale our miſery, and bring happineſſe to our ſoules: and therefore they that have ſuch erronious thoughts, and finde themſelves convinced; let them ſhew it by abating of their eagerneſſe towards theſe worldly things.

1. Abate our *actions*, the eagerneſſe of them; learne hence not to be ſo buſie, not ſo early and ſo late, and ſo thoughtfull, and ſo carefully for, and about theſe worldly things,

Action.

not

SER. 3. not to be so anxious in our spirits for them. I say, learne hence to abate our actions: not to incumber our selves too much with worldly things, doe but as our duty and conscience require, so farre as we are bound by the rule of dutie, to provide for our selves and family, do it in duty and in conscience to God, but doe not over-doe it, doe not too much, trouble not your selves about too many things as *Martha* did.

Affections 2. Abate at least, if not our actions, if wee cannot forbeare any one of our actions, but our charge and calling require it; yet I say, abate in our *affections*, coole our affections towards these things, that though I doe use them for necessities sake, yet my heart longs to be freed from this necessitie: O! when shall my minde be perfectly freed from these things! and O when shall that happy time be, that God will free me from the burden of these worldly things, that I may not soile my soule still with these worldly things: that I may not converse in this present world alway; but that I may live continually in the injoyment of that blessed presence of God, and behold his face continually, and exercise my selfe in nothing but serving and praising of him, and having nothing else to doe! Abate at least your affections, doe not so much esteeme these worldly things, and this world, though you cannot leave it, yet despise all these worldly

worldly things, and contemne them, and trample them, and have them under our feete, as God hath given them to us, ſo eſteeme them, but as in the *Pſalme* 8. Hee hath put all things under our feete: In reſpect of worldly things, it is true of the godly man; in this ſenſe it is true, I ſay, in regard of Chriſtians, they have them all under their feete; but worldly men have them as a crowne on their head, and they eſteeme it ſo; but indeede it is a burden, that preſſeth them downe, that they cannot ariſe in any noble thoughts; and therefore to prevent this, abate your affections towards theſe worldly things. SER. 3.

3. Learne to abate your *eſtimation*, or elſe theſe cannot doe it. For ſo long as we nouriſh ſuch an erronious thought, that this is the only happineſſe, Miniſters may talke what they will; they diſparage riches and honour, &c. that have it not themſelves; they diſparage pleaſure, that have not beene acquainted with it; but yet when all is done, happineſſe lieth in theſe things. For ſo long as there is ſuch a roote of bitterneſſe within us, ſuch a corrupt opinion, it will not onely overflow like the gall, to imbitter, and poyſon our affections, but alſo our actions; and ſo all things will be diſordered. As in a Watch, if the ſpring wheele be out of frame, all runnes wrong, ſo if this be poyſoned, all will be in danger: The very ſpring of every Exhortation.

SER. 3. thing in a man is a mans judgement, and if that be tainted and corrupted, that will ſoone corrupt, and poyſon our affections, and our actions: for there is a naturall connexion betweene them, and the intellectuall part is the guiding part of all the reſt; and therefore if you would keepe all the reſt aright, that your actions may be moderate, and your affections may be moderate, you muſt labour to get, and keepe moderate opinions, moderate your apprehenſions of them; thinke not too highly of them: but rather thinke on theſe things, that may moſt of all diſparage them, and blocke them, and take off the beauty of them, and that glory that is on them, that may dazle our eyes. Learne to abate the world in our proſecution of it, in our actions, in our affections, and in our eſtimations; this is the firſt thing that we may learne from this.

Tranſlate to better things.

2. If this be ſo, then as wee muſt learne to abate what poſſibly wee may, abate our actions, affections, and eſtimations of this world: ſo in the ſecond place, let us take a hint from hence, *to tranſlate all theſe, above theſe earthly things*, and ſet them upon thoſe things in which indeede our felicity lieth. If felicitie be not in this world, and if happineſſe be not in theſe worldly things, itis no inconſequent counſell.

But we have thewne, it doth not lie in theſe worldly things; it lies therfore in ſome other, and

and we have miſtaken the box all this while, and taken *quid pro quo*, as the ſaying is. Then let us tranſlate our affections, which we have ſpilt upon theſe earthly things, and place them upon better things, in which our felicity lyeth: tranſlate them upon *God*, upon *Heaven*, upon *Holineſſe*: theſe are undoubted felicity, and the way unto it. The other things of this world arē nothing neere the thing, happineſſe it ſelfe, no nor the way unto it: but thoſe are undoubtedly ſuch, and therefore they are worthy to poſſeſſe, and inherit all thoſe excellencies, of our judgement, and affection, and actions: And the ſtreame of them ſhould run currantly after heavenly things. But I ſhall touch on theſe things more, when I come to the next point. SER. 3. God. Heaven. Holineſſe.

3. Labour *to moderate our joy and our ſorrow*; and moderate our hearts, and compoſe them aright in many caſes, which doe depend upon this truth, and principle; and for want of which many do oppreſſe themſelves, and affli& themſelves very unworthily, and undecently. Moderate.

1. Learne then here firſt to moderate our *griefe and ſorrow*, in a double caſe. Firſt of *want*: Secondly, of *loſſe*. Griefe of.

1. Suppoſe we want theſe worldly things, let us not be over ſorrowfull, and hang downe the head, becauſe we are at a low ebb in theſe worldly things. Remember this to moderate Want.

SER. 3. it, my felicity is not in this thing, nor any part of it, no nor any way unto it. And therefore I can ſpare them, and be without them, if God doe thinke it fit: I can live well without them I can well afford to want them, ſince I loſe never a whit of my felicity by them: It is neither annihilated, nor eclipſed by the want of them; let us not therefore be overmuch caſt downe if we want them.

Loſſe. 2. Let us not be too much caſt downe for the loſſe of them: which is indeed the worſe; O that I had them once, that is a ſad word, to thinke I had them once, but now have loſt them: It is more grievous to be ſtript of what a man had, then ſimply to be naked, to be ſtript of all the injoyment a man had, and tooke ſome pride in, and wherein he thought himſelfe happy, and afterward to be brought to a low ebbe from that, as the Prodigall was, to be brought to the huskes of the Swine; ſo farre degraded from that injoyment, and contentment a man had before, this cuts more deepe, and pierceth the ſoule more grievouſly, but yet this conſideration may helpe to mitigate and moderate it, and compoſe our hearts in this caſe: It is true I have loſt, but I have not loſt ſo much of my blood, or my ſpeciall happineſſe: no nor any thing that is eſſentiall, or rituall to it. And may not a man comfort himſelfe in ſuch a caſe as this? Suppoſe a man had beene in travell upon the way, and

and had met with theeves, and he had ſome looſe money in his pockets, but had in a private place (which the theeves were not aware of) ſome precious jewell, and the theeves ſhould come and take away onely the looſe money, and not finde his jewell, would that man rejoyce or be ſad thinke you, when he is gone from the theeves: would he be ſad and hang downe the head, becauſe he had loſt it may be two or three ſhillings, or rather be thankefull and glad, that he had ſaved his jewell. And ſo it is in this caſe, that man hath no reaſon to be ſad, though he loſt any worldly thing, if he loſe not part of his happineſſe. It is not my jewell that I have loſt, it is onely ſomething that did ſit looſe about me, a little worldly thing it may be, which was not connaturall with me, but more eaſie to be ſeparated from me, and ſo without a diminution of happineſſe. This might helpe to compoſe, and to bring the heart in a right frame, when I conſider I have loſt ſomthing, but it is but a poore thing, that is not any part of my happineſſe. SER. 3.

2. This may teach us to moderate our *envy*, we are ready to repine at thoſe that have more then we; and when we finde any want in our owne eſtates, we can cavill with God for others; becauſe they are higher, or better then we, therefore God deales unkindly with us, and we begin to repine at this, and many times the heart is ready to miſcarry in ſuch an Envy.

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eſtate, with ſuch childiſh thoughts. But now this point will rectifie a man, and tell him, he hath no reaſon to envy him for having that which is ſo poore, that it makes not a happy man. Alas poore miſerable man, that hath never ſo much! I thinke with ſad thoughts of him, when I conſider this man is counted a happy man by the world, but yet he is farre from it, being hee is farre from God, I ſhould doe well rather to pray for him, and commiſerate him, then envy ſuch a man, and I ſhould rather ſtudy how to direct him to follow that which is right happineſſe, and that he might not any longer deceive himſelfe, and pleaſe himſelfe with glaſſe, better then pearles.

Delight of fruition.

3. This ſhould teach us to moderate *our delight* in the *fruition* of theſe worldly things. Doth it become Chriſtians to bathe themſelves in pleaſures, and delight and ſolace themſelves in theſe worldly things: as *Nebuchadnezzar* did in his pallace, in his *Babel*, is not this *Babel* that I have built? No certaine, the delight of a Chriſtian ſhould not runne out in exceſſe in the uſe of theſe worldly things; becauſe he hath plenty of them: But he ſhould labour to moderate and keepe himſelfe within his bounds, becauſe though theſe be good, yet they be ſo inferiour, that his happineſſe doth not conſiſt in them, and he ſhould delight in thoſe things that do conduce towards his

his happineſſe, rejoyce not in theſe things; but rejoyce, as our Saviour ſaith, in this, that your names are written in the Booke of life. That is, that a Chriſtian ſhould delight in, and rejoyce himſelfe in, and bleſſe God for, and not runne into the ſame exceſſe of riot, in the uſe of theſe worldly things, as worldly men doe, that thinke theſe things a great part of their happineſſe, and thinke to peece out their happineſſe by getting of theſe things. Farre be it from the thoughts of a Chriſtian to be ſo earthly minded, that hath more noble things to delight, and ſolace himſelfe in. SER. 3.

4. This ſhould teach us to moderate our deſires after theſe worldly things, and the *poſſeſſion* of them, not to hanker too much after them: much leſſe let our ſoules pine away for griefe, becauſe we cannot have them, but be of his mind. Deſire of poſſeſſion.

Nec, Palma negata macrum, donata reducit opimum.

Wee muſt reſolve not to be puffed up as a bubble, with a childs blaſt in a Wallnut-ſhell, when he hath in it a little ſope; we ſhould not be puffed up, when wee have great things in this world, nor caſt downe when they are low, nor greedy in our proſecution of them; but be contented to uſe faire plea, and a conſciencious courſe for the getting of them, and if I cannot have them ſo, I will reſt contented with Gods will: theſe things we ſhould learne in

SER. 3. in generall from this Point. And there be but two particulars that wee ſhould all learne from hence.

Communicate. 1. To be ſo farre from cleaving to the poſſeſſion of theſe things, and having a longing deſire after them. That we ſhould be willing upon this principle, *to communicate thoſe things* that God hath beſtowed upon us, unto others: and not as the Serpent, keepe the golden apples, and neither to eate any our ſelves, nor ſuffer others to eate them: It is an alluſion of a Fable; but yet may have a truth in it, as it hath reference to the Cherubin that keepes the garden of Paradiſe; ſo wee ſhould not hover over our eſtates, and cannot indure any other to come neare them, as the Hen over her chickens, that is ready to flie in the face of thoſe that come neere them: but let us be communicative, our happines doth not conſiſt in the having of them, ſo much as in the uſing of them well, diſpenſing and giving them to others, that is the way by which all theſe worldly things may be conducible to our happineſſe: It is not the meere poſſeſſion of them, but the right uſing of them, that makes them inſtruments of our happineſſe: As the Apoſtle, exhort *rich men not to truſt in uncertaine riches*, but to *be fruitfull in good werkes*; becauſe, as I ſaid, our happineſſe doth not depend upon the having of them, but upon the right uſing of them; God hath

hath made us but diſpenſers, and if wee diſcharge our fidelitie in them, wee ſhall advance our happineſſe, but otherwiſe wee ſhall advance our wickedneſſe. SER. 3.

2. As wee may be content to *communicate*, ſo alſo to *abdicate* them: Let us be content to be ſo farre from cleaving to thoſe worldly things, that we doe not onely *Collocare*, as the Father ſpeakes, but *projicere*, ſeeing our happineſſe doth not lie in them; let us, I ſay, be contented not onely to communicate them where neceſſitie requireth, but even *projicere* in ſome caſes to caſt out all, as they did, *viz.* the Diſciples in an other caſe, *They came, and did lay downe all their eſtates at the Apoſtles feete.* As ſuppoſe now in times of perſecution, rather to part with all than God; my happineſſe lieth not in them, and I will rather than I will part with God, and with a good conſcience, ſay farewell to all the world, and to all worldly things; my happineſſe lieth not in them, but my happineſſe lieth in God and in a good conſcience; I will rather therefore juſtly part with all, yea, and throw away all, rather than part with that which is dearer and better, and more conducible towards my happineſſe. Abdicate.

2. For the motives, in a word briefely, they are taken Motives.

1. From the conſideration of *the vanity of the creature*, in all theſe worldly things; there Conſider. Vanity of the creature.

SER. 3.

is not enough to give any delight, or satisfacti on to a man: they are of no worth, if we doe but well weigh the emptinesse of them.

Condition of man.

2. If we consider the *condition of man*; Man is made of a double matter,

Mortall.

There is first the baser peece of man, he is mortall in regard of his body, his breath being in his nostrils, he is but a blast, and he is gone; and should wee seeke too much after those things, that will doe us good but onely for this life, this short life. The shortnesse of this life should make us not to esteeme so much of these worldly things. We are but travellers here; and as I have said sometime, a staffe in a travellers hand may be serviceable to him, and a good companion to helpe him on his way: but a bundle of staves may be a burthen unto him, and a hinderance in his journey: and so a competencie may be a good helpe to us in our way, but too great an estate proves a clogge and a hinderance, in the expedition of our way.

Immortall.

Againe, as man in regard of his body, is a baser peece, and very fraile, and not worth the while to be looked so much after, so he is a noble peece in regard of the soule which is immortall; and it is no way sutable to a mans excellencie of nature for him to set his marke lower than immortality.

Excellencie of duty.

And lastly, Consider the *excellency* of the *duty*: it will free us from many temptations, and

and fit us for all duties and ſervices towards God: who knowes not that the too much thought, and care for the things of this world, choakes all the good ſeede of Gods Word in the beſt of us; as it is in the Parable; and breedes a thouſand miſeries, and diſtractions, which (if a man would learne to moderate his proſecution, and deſire of the world, and worldly things) hee might be free from, and his ſoule exquiſite in the ſervice of God. SER. 3.

SER. 4.

The fourth Sermon.

PSALME IV. VI.

There be many that ſay, who will ſhew us any good? Lord, lift up the light of thy countenance upon us.

WEE are upon the Point of Happineſſe, and to ſhew wherein it conſiſts; wee have already diſpatched one branch of that, *viz.* the negative, which was, *That our happineſſe conſiſted not in the things of the world*: It is not the quinteſſence of any, nor the confluence of all worldly things can make a man happy. There now remaines the ſecond Branch concerning happineſſe, wherein it lieth, *viz.* the *affirmative part*, here expreſſed in this propheticall petition which the *Pſalmiſt* makes

makes to God. *Lord lift thou up the light of thy countenance upon us.* SER. 4.

I ſhall propound the Point thus (and this will be the third Point in order) *God and his favour, the light of his countenance ſhining on us, is that excellent good, which can alone, without the helpe of any creature, without any created thing, make a man truely, and perfectly happy.* 3. *Doct.*

That is the ſumme of the Point: I ſhall not ſpend much time in the explication of it, onely briefely to point out ſome things.

There be two things, which I ſhall but touch upon for the Explication of the Propoſition.

1. I will ſay ſomething concerning the *Subject* of this Propoſition.

2. Something concerning the *Predicate.*

For the *Subject* of this Propoſition in effect it containeth theſe two things. Subject.

Firſt, the *Object* of happineſſe, or the thing that makes happy *materially.*

And ſecondly, *formally*: I ſhall ſpeake of it ſo, I ſay

both { *Materially?* and *Formally.*

As the Schooles doe diſtinguiſh, though with ſome difference. Materiall.

1. For the *materiall happineſſe* of a man, wherein it lieth; I expreſſe it (as the other) generally, and ſo

1. *God will make a man happy.* And I ſhall deſire you to underſtand it (for I ſhall adde no God, according to his,

SER. 4. Essence. Person. more concerning that in this place, but) *God* considered both *essentially*, and in the excellencie, of his nature: and *personally* in the distinction of his persons, *God in Christ*, and *God in the Spirit*; none is to be excluded, but there is a concurrent influence of the whole Trinity, and of every person in it, that contributes towards our happinesse.

His favour. 2. And I expresse an other part of the Object, when I say *the favour of God*, here noted by a phrase that is tropicall enough, and yet I shall spend time in vaine to open the trope, for I suppose it is commonly understood. *Lifting up the light of his countenance upon us*, is as much, as casting a favourable aspect towards and upon us; and being (in a word) gracious and favourable unto us. For as when a man is well pleased with any, you know it is one testimony of his love, to cast a sweet and lovely countenance upon him. *Super omnia vultus Accessere boni*, as he accepted it: the Host was wonderfull carefull and solicitous, to give the guests content, but that which he noted as the principall, was *Super omnia vultus Accessere boni*: her affable carriage and good countenance. It is not onely the blessings of God which makes us happy, although God should heape many blessings upon us, but it is especially a good looke from God, that proceedes from a gracious & a loving disposition of God towards us; that puts a price & a beauty upon the

the bleſſings themſelves. It is an elegant ſtory or obſervation which *Xenophon* tells of *Artabazus* a great courtier in the Court of *Cyrus*: King *Cyrus* gave him a cup of gold, and there was an other courtier in preſence, that was more intimate, and more neere in favour than hee, *viz. Chryſantas*; to whom, though the King gave nothing at that time, yet hee kiſſed him, in token of ſpeciall love; which when he had done, *Artabazus* complained, and wittily ſaid, the cup you gave me was not ſo good gold as the kiſſe you gave *Chryſantas*. It is ſo in this caſe; it is not any gift of God, eſpecially thoſe outward things, that is ſo great a ſigne of Gods favour, as the light of his countenance: A good looke is a ſpeciall teſtimony of his reall affection, which thoſe things are not. For *no man knowes either love or hatred by theſe things*. SER. 4.

And though there might be many other expreſſions uſed, yet I conceive this as reall and proper a note, to ſhew wherein our happineſſe in God conſiſts, as any: *viz.* his favour, and good will, and good pleaſure towards us, becauſe that comprehends all the reſt, and if we have that, that is it that intereſts us in all the reſt of the excellencies, and the bleſſings of God, hereby they come to be all ours, and wee are intereſted in them all, ſo farre as they may make for our good. Thus of the materiall part.

2. But then there is an other thing that I intimated

SER. 4. timated in the propounding of the Point; and that belongs more properly to the *formall part of happinesse*: which I comprehend in two things.

Formall.

There is nothing of it selfe what ever that of it selfe can make a man happy, no not God himselfe, nor his favour, except it be ours, and we be interested in it; which I expresse by these two things,

Possession.
and *Fruition.*

Possession. 1. We must be *possessed* of God, and possessed of his favour, that is, be in such a state and condition, that these things doe belong to us, and are ours, and wee are in conjunction with them: Now in a word not to dilate in either of these, because the next Point will give mee a more proper hint of that: wee come to the possession of God and his favour, to have interest in that, so as wee may challenge him as ours, and looke upon him as ours, by these two things laid together.

Vocation. 1. When God doth make us his owne by *effectuall calling*, and creates or renewes, or repaires his owne Image in us, and sets his owne stampe and superscription, or impression upon us.

Covenant. 2. When hee doth enter into *covenant with us*, and takes us into confederation with himselfe (which is a thing resulting from the former and depending upon it) that wee are in cove-

covenant with God, in league with him; which conjunction is expreſſed by divers things in the Scripture, as a *marrying of us to himſelfe*, and other things that import a neere union and league: but I ſhall content my ſelfe in the generality, and onely deſire to point at things. SER. 4.

So that now, when a man comes to be effectually called, that God tranſlates him from the ſtate of ſinne to the ſtate of grace, from being the ſonnes and daughters of the old *Adam*, he ingrafts them into the new *Adam*, bearing his Image, as the ſtate and condition is thus altered, ſo upon this, God lookes on them as friends, *Abraham my friend*, as confederates, as in league with him; that there is a combination betweene God, and a Chriſtian: why they that are in this condition, they are in the poſſeſſion of God, and of his favour.

2. But then to adde but one word more concerning the ſecond branch. *viz. The fruition of Gods favour*: that is, that which is requiſite likewiſe, towards that compleatneſſe of happineſſe, that is, to be ſuckt out of God: wee muſt injoy him as well as poſſeſſe him, and in that fruition lieth the very upſhut and crowne of happineſſe. Fruition.

Now this fruition, not to inlarge on it, for there is a more proper place for it (though it cannot altogether be omitted here, without ſome wrong to the Point) It conſiſts for my preſent purpoſe in theſe two things.

SER. 4. *viz.* { In a *direct act*, and in *reflexive act*.

I ſhall adde no more.

Direct. Through. Donatives. 1. A *direct act*, is that intercourſe of favour on Gods part, a *donative* (if I may ſo ſpeake) on Gods part; and *duties* on mans part, when there is a communion maintained betweene God and us, and there is a ſweete intercourſe and fellowſhip betweene God and a mans ſoule. As for example. God gives us the favour (to mention no more) of his Ordinances; that we injoy his Ordinances, and hee walkes before us in them; and we have his Religion eſtabliſhed among us: wee have his Word, the Scepter of his Kingdome ſet up among us; and wee have the reſt of his Ordinances; God doth not debarre us of thoſe, but ſhewes us his favour, and the light of his countenance, in lifting up of theſe, in holding out this golden Scepter to us, and keeping the dooresof grace open to us, and ſo maintaining a reciprocall commerce of heaven and earth on his owne part. And on our parts wee doe likewiſe maintaine it, when wee anſwer God in *Duty*, in ſerving God according to his Ordinances, and in meeting of him in them: the ſoule and the ſpirit of a man giving God the meeting there (as I may ſay) and ſo maintaining that communion, and fellowſhip with him in a humble, and reverent hearing of the Word of God, and in a hungering and thirſting

Duties.

thirſting after it, with fervent, and frequent prayers, ſtill maintaining the trade and commerce betweene earth and heaven, by thoſe duties that muſt returne from us, and on our parts: and ſo all other exercíſes of any ſpirituall grace, whereby wee expreſſe our duty towards God, belong as parts, and branches, to the maintenance of this commerce, and communion with God, and ſo, that we injoy him according to the ſtate and condition of this life. SER. 4.

2. But then there is a ſecond thing wherein the fruition of God lies, and that is a *reflexive act*, which (though it be not ſo abſolutely neceſſary to the ſtate of happineſſe, for a man may be in the ſtate of happineſſe, and in a good caſe and condition, and yet not be able to exercíſe it, and put it out in a *reflexive act*) but for the ſweetneſſe, and the taſte of happineſſe, and for the compleate fruition, and injoying of it, it cannot be without this *reflexive act*: that is (that I may in a word tell my meaning by it) when a man doth reflect upon what God hath done for him, and what God hath done by, and in him, and inabled him to doe towards God; and by it he is able to underſtand, and ſee, and take notice that God hath dealt mercifully with him, that hee is Gods, and God is his: and that hee can ſee his owne happineſſe, and ſee his owne condition, and ſo to delight himſelfe, and to joy in God, and in his goodneſſe. In one word, to in- Reflective.

SER. 4. joy, imports no more than to joy in a thing, and to injoy God is one principall thing that makes up the ſweetneſſe (at leaſt) of happineſſe; when wee joy in God upon the ſenſe and apprehenſion of a mans owne bleſſed eſtate and condition. For as I have ſaid ſometimes, *Non eſt beatus, eſſe qui ſe non putat*, hee is at leaſt compleatly, and in a ſenſe no happy man, that doth not thinke himſelfe to be ſo, and doth not ſee himſelfe to be a happy man, and doth not take notice of his owne happineſſe. I ſay though it be not of abſolute neceſſitie to the eſſence of happineſſe, yet to the rituall perfecting, and taſting of the ſweetneſſe of happineſſe it is neceſſary. There be many Chriſtians I know that are not able thus to reflect, and ſee their owne face, and condition, though they have a right, and title to happineſſe, and are in a reall communion with God, and doe maintaine directly their duty with God in ſincerity; yet there may be ſome clouds that keepe off this reflexion, and ſomething that takes them off (at leaſt) from that ſweetneſſe, that they might take in this. I ſhall adde no more concerning this firſt part that I propounded, *viz.* to open the ſubject of this propoſition, which containes the object, both materially, and formally of happineſſe.

Predicate. 2. I ſhall but ſpeake a word neither, briefely, concerning the *predicate*, the thing that is affirmed

affirmed concerning God and his favour, in this propoſition: which in a word briefely, containes two things, that were intimated in the propoſition, as affirmed concerning God and his favour in relation to our happineſſe. SER. 4.

1. In generall, this is that *excellent good*, which anſwers to this queſtion, in the Text, *Who will ſhew us any good?* The great good that conduces towards the happineſſe of a man, it is God and his favour, that excellent and tranſcendent good. Generall. Excellent good.

2. And a little more particularly, this is that beatificall good, that will make a man happy. Speciall. According to.

in regard { *of all the degrees of happineſſe.* and in *regard of the manner.*

First, *ſufficiently* for the *degrees*; hee doth bring a man to the *true* happineſſe, and to the *perfect* happineſſe, to the *reall* happineſſe, and to the *royall* happineſſe; onely this is the difference, all communion with God, that is in truth, doth intereſt a man in the ſtate of happineſſe; but there is a difference in that communion, and ſo proportionably, there will be a difference in the degrees of happineſſe. Degrees. Beatificall. God in life.

1. There is a *communion* that we *have with God*, and a *conjunction with him, even in this life*, I meane all that are his by faith. Preſent, truly, reall.

2. There is a *communion*, and a *conjunction* Future, perfectly, royall.

SER. 4. which we expect in another life, which is by *ſight*.

1. We are now (though joyned to the Lord yet) in ſome reſpect abſent from the Lord, in the land of our pilgrimage here; wherein we have ſome beames, ſome glimpſes, ſome taſtes of the ſweeteneſſe of the light of Gods countenance, though not in full meaſure: But yet ſo, that even thoſe taſtes are ſuch as doe poſſeſſe a man of a true and reall happineſſe, no an imaginary happineſſe, which worldly men have, *viz.* their owne dreames, and fancyes in the poſſeſſion of ſome worldly things, but indeed that which is truely, and eſſentially ſuch, and that which doth deſerve the name of happineſſe, and hath the very nature and being of it; that a man is in a good eſtate, for the maine ſubſtance, though ſhort in the degrees: God is ſo great a good, that even the injoying of him in ſuch a manner as is poſſible for us here in this life, in this vaile of teares, in this abſence from God; that injoying of him here by faith, and thoſe taſtes that wee have of him, is enough to elevate, and raiſe our condition to a ſtate of true happineſſe.

2. But then as a lower communion with God, ſuch as we have by faith here, doth bring a man to true and reall happineſſe: ſo when we ſhall be exalted to a higher degree, and a more neere, and excellent communion with God

God in heaven by ſight, wee ſhall attaine the royall and perfect happineſſe, when we ſhall ſee him face to face: Not in that rigid ſenſe, or notion, that the Schoole men have ſo much written of, as though all a mans happineſſe lay meerely in beholding of the very eſſence of God, which is neither poſſible for us here, nor in another life (I ſay) to behold Gods eſſence: and they themſelves (as whoſoever is acquainted with them, muſt ingenuouſly confeſſe, if he will ſpeake the truth) doe exceedingly fumble in the buſineſſe, when they come to it, and they are troubled very much how to accommodate one difficulty: *viz.* How a man can poſſibly comprehend the very eſſence and quiddity of God, and yet not comprehend him, and in my opinion, it is an inexplicable difficulty: And it is impoſſible for any nature created, not onely for us men, but for the very Cherubins in the ſtate of glory to comprehend the very eſſence of God, ſo as it is diſtinguiſhed from his attributes, for the truth is, there is no proportion at all betweene a thing that is finite, and a thing that is infinite, and therefore it is impoſſible that our finiteneſſe ſhould not onely be able to comprehend, but apprehend the intrinſecall eſſence of God. Neither is this altogether the onely thing, although it be a ſpeciall thing that makes up our happineſſe: Our happineſſe doth not conſiſt in being all eye SER. 4.

SER. 4. eye, and beholding all beauty, but in the participation of God in all his excellencies, and in the fruition of all thoſe which ſhall deſcend from him upon the glorified creature, that is glorified in that ſtate, and condition in every kind, wherof this is but one, though it be a very maine one. But it is no wonder for men to advance their owne art, and for thoſe to ſpeake ſo highly of contemplation, who have placed al in contemplation. But this only by the way.

(There is one thing more which I ſhall adde but in a word) God, I ſay, and his favour, is a mans happineſſe in every degree of happineſſe, according to our degree of conjunction, the lower conjunction, by faith in this life, being a true and reall happineſſe: and the higher conjunction with God by ſight, being a perfect, and royall happineſſe, the top of all that which our nature is capable of.

Manner. Singular.

2. So in the ſecond place, *in regard of the manner*, God and his favour bring happineſſe in the moſt excellent manner, as well as in the latitude of all degrees. I expreſſe thus much concerning the manner.

Without the helpe of the creatures.

First of all *negatively*, *God without the creature*: God without all, or any of the creatures, he needes not the helpe of any; No more then the Sunne needs the helpe of a ſtar, to make the light of the day; The Sunne alone can doe it; nay, it is impoſſible the ordinary courſe of nature, that the ſtarres ſhould ſhine while

while the Sunne doth: they are all ſilent when he is in preſence, and they all diſappeare, when his glorious beames are ſpread upon this Horizon. There is none of the creatures can be a contributer to God; nor hee needes not the helpe of candles to increaſe his ſunne ſhine, in the conveighance and influence of happineſſe upon us. And if you pleaſe you may conſider a double ſtate, and poſture of the creature, in which it may be in reſpect of us. SER. 4.

The creature may be either { *Abſent* from us; Or an *Adverſary* to us.

1. The creature may be *abſent* from us. We may want thoſe things that are within the compaſſe of the creature. They are *ſubſervient*, though not *ſufficient* to happineſſe, they helpe ſomething towards the compleating of happineſſe; yet I ſay when all the creatures are wanting. *Behold I create light*: God created it out of nothing; he needed not the helpe of thoſe creatures to produce happineſſe, and when they are all wanting, God can doe it without them: God can do it when there is the conjunction of no creature with him: Though they be abſent. Abſent.

2. Nay ſuppoſe that they are not onely *abſent*, there is not onely a bare privation of them: But ſuppoſe a *violent oppoſition* (as it were) of all the creatures; the oppoſition of men, and devils, to ſhew their hatred in the Adverſant.

Sect. 4. withdrawing of all things, that might conduce towards our happineſſe; though all the creatures ſet themſelves againſt us, and conſpire againſt us: Yet the oppoſition of al could not make any interpoſition betweene us and our happines, where God is pleaſed to come, and beſtow himſelfe upon us. That is the negative part, God without the creature; in what poſture ſoever we conſider them, whether *abſent* from us, or *oppoſite* to us: can make us happy, he needs not the aide, and helpe of any in the buſineſſe.

Himſelfe alone. 2. Affirmatively, *God himſelfe alone* can doe it, himſelfe; and himſelfe alone. He is All-ſufficient, and can conferre this happineſſe, meerely by communicating himſelfe.

I will adde but one word more, and ſo come to the proofe of the point. He can doe it (and it is concerning the manner too) as in the *beſt manner*, ſo in the *beſt manner abſolutely*.

Sufficiently There is not onely a *ſufficiency*, but an *efficiency*; He can doe it not onely ſufficiently, but effectually. There is not onely a poſſibility and a ſufficiency in God, that it may be done:

Efficiently. But there is an *efficacy*, and ſuch as is inſeparable: and where God is ſo poſſeſſed, and injoyed, there is an actuall conveighance of reall happineſſe. Thus of the Propoſition.

2. Now briefly for the proofe of the point. It is not a thing abſolutely needfull to multi-

ply

SER. 4.

ply many places of Scripture in this case, in an especiall respect; Because it is the whole scope, and summe of all the Scripture, to present God unto us in this excellency of being, and in this relation to our happinesse; that it is him alone that can doe it. But yet to make it up, it will not be amisse to point at some few places among the rest, which may give a sufficient taste, and confirmation unto any of this truth; that he shall no way doubt of it.

1. For the *in*, it is proved.

1. By *Scripture*, and so.

1. By *Testimony*.

If you will but remember that charge, and direction that God giveth by *Moses* to the Priests, how they should blesse the people of God. *Numb.* 6.25. and so following. Hee prescribes a forme of blessing the people, and directs them in the very words, how they should doe it. *The Lord blesse thee and keepe thee, the Lord cause his face to shine on thee, the Lord lift up the light of his countenance upon thee, &c.* Here is the very same thing, and the very same phrase; and this text is a strong proofe of this truth. For this were not a sufficient intimation of blessing conveighed unto the people, if there were not contained (all the blessings necessary to happinesse) and expressed in the blessing. And here is nothing expressed, but God and his favour, the shining of his countenance, and that is that one,

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in which is comprehended all blessings, and all happinesse.

And the very same thing may be observed out of that *forme* of *salutation*, that the Apostles used frequently, *Paul* especially in all his Epistles: *Grace and peace be multiplyed unto you.* To omit all other variety of expositions, by the *grace of God*, is intimated Gods love and favour, for the word χάρις signifies principally, that; I know it hath some other signification; but the most originall and primitive signification of grace is the favour, and good pleasure of God, which hee casts towards a man: That is, that which is set in the front, as the very spring, and fountaine of all blessings, out of which it issueth, and in which it is contained. *Peace*, was formerly the salutation of the Hebrewes: and they intended to comprehend under it all blessings, because peace is the mother of many: and the ancients were wont to paint Peace in the forme of a woman, with a horne of plenty in her hands, all blessings: And indeed peace is a wonderfull great blessing; and they were wont to comprehend by it, as a principall thing, all blessings, and all good: when they wished peace unto them. And indeed take peace in the latitude, and it fully comprehends all, *peace with God*, and *peace with a mans owne conscience*, besides all other things, that are intimated by it. Now the Apostle addes in the

New

New Teſtament grace, to peace. *Grace and Peace, &c.* As implying that that is the very ſpring and head of all peace, and of all bleſſings: There be abundance of expreſſions in the *Pſalmes*, which doe pregnantly ſet out this truth unto us. That in *Pſal.* 27. 4. *One thing have I deſired of the Lord which I will require, that I may dwell in the houſe of the Lord all the dayes of my life, to behold his beauty, and to inquire in his Temple:* Some interpreters vary concerning what the *Pſalmiſt* aimes at; I underſtand thus much in a generality, which is cleare, that he meanes a communion and fellowſhip with God: which is that one thing, which if a Chriſtian had, he needes deſire no more: That we ſhould all deſire and deſire againe, and be in love with, and that is enough even to ſatisfie us, the fruition of God; and the beholding of him in his Ordinances, in his Temple, to have correſpondency and fellowſhip, and communion with him there. O God vouchſafe us that! Now this is ſo infinitely ſweete, that it was the *Pſalmiſts* onely deſire, and the ſumme of all his deſires here, and therefore much more in the Tabernacle of Heaven, which doth make up the conſummation and compleateneſſe of all our happineſſe. And ſo in the *Pſal.* 36. 7. *O how excellent is thy loving kindneſſe, O Lord! Therefore the children of men put their truſt unde the ſhaddow of thy wings: they ſhall be abundantly ſatisfyed, &c.* SER. 4.

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&c. All is placed in God, as if we could but get our ſhare of God, get him, and then all happineſſe is gotten. But more plainely in words to our purpoſe in the *Pſal.* 65. 4. *Bleſſed is the man whom thou chuſeſt and cauſeſt to approach to thee, &c.* would you know who is the bleſſed man, and what is that thing that makes a man bleſſed? It is he that God chuſeth that is happy; it is Gods love and favour that makes happy, and our conjunction too, and communion with him. And that place that I mentioned before in the former point, in *Pſalme* 144. 15. *Bleſſed are the people that are in ſuch a caſe:* But then hee corrects himſelfe, it is not the ſheepe and the Oxen, nor the ſonnes and daughters, nor all things going merrily with them in this ſtate and condition of life: He corrects himſelfe there. But this is the happineſſe, *Happy is that people whoſe God is the Lord:* They that are in communion and covenant with him, there is the maine thing in which our happineſſe, and bleſſednesſe lies.

Example.

2. This proved by *example.*

I will adde but one place or two more, by way of example out of Scripture: and that is all that I will inſiſt upon, as being not altogether ſo neceſſary; but only to come a little more cloſe unto you, and to make it plaine, that God alone can make a man happy. To omit all others, there be two excellent examples

ples in Scripture that preſent this truth unto us. SER. 4.

That ſame in 1 *Sam.* 30. 6, 7. of *David* being wonderfully diſtreſſed, *the people* (ſaith the ſtory) *whiſpered of ſtoning him:* He had loſt before, his wife, and children, and his eſtate, and all his people were at this loſſe, and therefore they that were among his troopes began to mutiny, yea even thoſe that were his followers thought to ſtone him: but yet (the Text ſaith) *David comforted himſelfe in the Lord his God.* It was that which ſtayed him, and ſupported him, and furniſhed him with comfort in that great diſtreſſe, he being able to ſee his conjunction with God. For there is a double degree of comfort. There is the conſummation of comfort in heaven, when there is the conſummation of happineſſe. And there is a lower degree of it here, which ſometime is called a conſolation; ſuch as may be enough to comfort us here, and to make us hold up our heads here, and that when all the creatures faile, and are all withered and blaſted, even here God affords this to *David*, in his greateſt diſtreſſe and extremity.

And that which I have ſometime treated on, that excellent place in *Habbac.* 3. 17. *The figge tree ſhall not bloſſome; neither ſhall fruite be in the Vines, the labour of the Olive ſhall faile, &c.* But yet though all theſe things faile and decay, *I will rejoyce in the Lord, I will exceedingly joy in the God of my ſalvation*: which implyes

Sect. 4. implies thus much; that God is so excellent a good, that they that keepe their hold in him, and keepe close to him, it shall be a spring of comfort, a fountaine of happinesse unto him in the middest of all adversity; when all things desert, and forsake a man, and will afford a man no happinesse at all, this shall. Now briefely in a word, further for the *Sp* of the point, for I will not dilate in any, but shall desire to passe over all things in as compendious a way as I may, because I would finish the point.

Experience of the faithfull.

2. Besides the *testimonies* in Scripture, it may be made more legible, and visible, by considering the *experience of the faithfull*, and of the Saints of God in all ages. For as for those that are strangers to God, that never tasted how good and gracious God is: and have not their eyes opened to see the beauty and the excellency that is in God, they may heare all this discourse it may be as a tale, and strange thing, that a man that hath nothing but God alone, yet should be said to be a happy man, it seemes very uncouth to them, and they heare it, and smacke a little at it perchance; but they understand it not, nor finde any rellish in it; but the soule that is Gods, all that are godly, that have had this conjunction with God, and this communion with him, may come in to testifie and verifie this point.

Some

Some more *ſingularly*, as the Martyrs, which have willingly ſuffered the loſſe of all things, and yet ſuffered nothing in their ſuffering; but ſo farre have beene elevated and raiſed with the apprehenſion of this conjunction with God, and fruition of him, that even the moſt bitter things, that could be laid on them, could make no print in them: They laid downe their bodies with as much willingneſſe, and chearefullneſſe, when they were to dye for the name of Chriſt, as we lay off our cloathes when wee goe to bed, as a Father ſpeakes. And in many particulars which I could bring (if I had time and did intend it) I could excellently make plaine this truth. That of *Theodoret* (to name no more) that found ſo much ſweeteneſſe in this, even when he was on the racke, in the midſt of his torture, that he did not finde any anguiſh in his torments, but a great deale of pleaſure: and when they tooke him downe from the racke, complained that they did him wrong in taking him downe, and in ceaſing to torment him: For, ſaid he, all the while that I was on the racke, and you venting your mallice againſt me, me thought there was a young man in white, an Angell ſtood by me, which wiped off the ſweate, and I found a great deale of ſweeteneſſe in it, which now I have loſt.

SER. 4. Singular.

Particular.

In this experience we may ſee it cleare, and evident, that God needes not the helpe of any

SER. 4. any other thing, here was nothing in the world, to give any ſenſe or taſte of happineſſe, unto poore *Theodoret*; but it was οὐ λόγῳ it was meerely a conveighance of Gods owne ſpirit and himſelfe, unto his ſpirit and ſoule; that ſupported him infinitely, and made his paines ſweeter then his eaſe, and more deſirable to him. And I know there is no Chriſtian, that hath had communion with God, but in ſome degree, or other, hath the ſame experience; eſpecially when God doth make his comforts moſt ſweete, and the ſenſe of their happineſſe at the higheſt; It may be when their outward condition is at the loweſt. A cleare experiment to proove, that what God doth by the creature, he can doe without. The comforts that lye ſcattered in them, are all concentred in him, and he can conveigh them in the middeſt of the want of all.

2. Now in a word for the λύσιν, the *ground and reaſon* of it. I ſhall give but a briefe touch, becauſe of the conſanguinity of this argument with the former, and there hath beene ſomething ſaid in that, which will eaſe me in this.

There be three things (as I propounded in the former point) which I muſt meerely mention here.

Whether wee conſider the *nature of happineſſe*. or,

Whe-

Whether we conſider the *nature of man:* or, Whether wee conſider the *nature of God:* (for I ſhall onely adde that as proper here in this place) you ſhall finde it moſt true, that God alone without all, or any of the creatures, is our happineſſe, and can make us happy. SER. 4.

1. For the *nature of happineſſe*, that requires two things, Nature of happineſſe.

Perfection, and
Satisfaction. Requiring. Perfection. Satisfaction

It muſt be a *perfect good*, and a *ſatisfactory good*; and this you ſhall ſee moſt fully in God: who is ſuch a good, as the ſoule may reſt upon, and rely upon.

2. If wee conſider the *nature of man*; that requires ſuch a good that ſhould have all the dimenſions of good; as *length*, and *breadth*, and *height*, and *depth*: It muſt have longitude, and latitude, and altitude, and profundity, or elſe it will not be commenſurable to the condition of the nature of man. Man is (at leaſt his ſoule) appointed to be an immortall creature, and therefore a happineſſe, that is leſſe then immortality, cannot be a happineſſe for a man: Now there will be no defect in the length *God is infinite and immortall* (I ſhall touch it a little more particular anon) but I ſay God is immortall, and without doubt can conveigh that happineſſe which a mans nature requires. Nature of man.

SER. 4. And there will be no defect in the other neither, in the *latitude*: whatsoever latitude, or largeneſſe, the large heart of man doth require, God and his favour will come no way short to fill up that latitude; Neither will there be any defect in the *height*, or *profundity*. A high, a noble, and sublime good, it must be, that must make a man happy: that is of some noble nature, a solid and substantiall good, and all this concurres in God, and therefore

Nature of God. 3. To come to the third, if wee consider the *nature of God*, we shall finde that all these doe concurre in God, and that there is no deficiency at all; but that God alone without the helpe of any creature, may make up our reall and our royall happineſſe. I propound this

1. A *little more generally*.
2. A *little more particularly*.

Generall. 1. *More generally*. Divines use to observe, and it is traditionally taken out of the Schooles; that there are three wayes of knowing God, which I will mention here by the way, because I shall have occasion to use them hereafter.

All-sufficient.

1. *Via causalitatis*, of causality.
2. *Via eminentiæ*, of eminency.
3. *Via Negationis*, of negation.

They make them three, but I shall invert the order, and make them but one: because there is but one way, whereby God doth come

come to be knowne unto us, who are his creatures, and that is *Via cauſalitatis*; if God had done nothing, or made nothing, though he had beene then in his owne excellency of nature, and injoyed an infinite glory, and happineſſe in himſelfe, yet he could not have manifeſted it to others, when there were no creatures made, and ſo all the manifeſtation of God had laine hidden; not hid in darkeneſſe, but hid in light, in abundance of light. It is not for want of ability that hee cannot make knowne himſelfe, but it is for glory. As the Sunne cannot bee beheld, not becauſe it is too obſcure, but becauſe it is too light, *Excellens ſenſibile deſtruit ſenſum.* The object is too ſtrong; it is ſo glorious an object that our eyes are too weake to looke fully upon it. Now the two other wayes come in, and ſubordinately helpe out that; becauſe God hath manifeſted himſelfe to our capacity, by his workes of creation, and providence, which is the onely way that God manifeſts himſelfe in nature, in every workemanſhip, in every worke of his: As the ſaying is, the meaneſt creature hath *aliquid Dei*, and the beſt creature hath *aliquid nihili*. Every creature is a compound of perfection, and imperfection; and therefore cannot poſſibly exactly manifeſt God. But there muſt be the two other wayes to ſupply it, and make up that manifeſtation, by which the SER. 4.

Ser. 4. ſoule may be reduced to the underſtanding of God, by his workes.

The two other come in, I ſay as wayes to ſupply it.

Firſt of all, all the excellencies that be in the creatures, are ſuppoſed to be in God that did make them. It is impoſſible, as the ſaying is, that *ullus daret quod in ſe non habet.* It is impoſſible that a man ſhould give that to another, which is not in himſelfe; it is impoſſible that there ſhould be any good, or excellency in the creature, but that it muſt be in the Creator, and that in a tranſcendent manner: which is the ſecond way *Via eminentia.*

But becauſe every creature hath *aliquid nihili* in him, that is his imperfection, by which he comes ſhort of God, and will not be full: we muſt make it up with the other ſupply, and that is the third thing, *Via negationis:* by removing all the imperfections, and ſetting them all aſide, as the concomitants of the creature, for God cannot ſee the creature, but with ſome deficiency which he is free from. And therefore this followes as another way, I ſay *Via negationis*, God hath not theſe and theſe imperfections. But now to apply all this and bring it home to my preſent purpoſe; As God may bee knowne theſe wayes in generall.

2. So in *ſpeciall*, he may be knowne to be, and is our happineſſe, and can bee our happi-

neſſe

neſſe all theſe wayes, even alone. SER. 4.

1. He can be our happineſſe, and is our happineſſe, *Via cauſalitatis*, God is omnipotent, and ſo if there be any thing that is neceſſary, or conducible for our comfort, or happineſſe, it is all in his *power* to give, and ſo can be our happineſſe. If creatures be neceſſary (and ſo farre as they be neceſſary) if we have God wee are in the moſt certaine way of having theſe and all other things. For all lye in God as a Fountaine and ſpring of all. Suppoſe there be a neceſſity, that a man cannot be *perfectly*, meerely happy, in the *fruition of God*, *formally*; becauſe man is a componnd creature, a body aswell as a ſoule: yet God alone may be ſufficient, becauſe all is in him *cauſually*, he can produce and command all other good, and all other creatures, as being Lord over all, if we want fire, or cloathes to warme us, and keepe us from the cold; though for the preſent wee have not thoſe, yet God can bring fire and cloathes, aud command all the creatures to waite upon us, and ſerve our neceſſities. So that if a man have nothing, yet in having God hee hath all; beſides hee hath the Lord of all; which can with a word, or a nodde, an intimation command not onely the creatures that are, but create creatures anew, if hee would; If the whole world now extant were not able to doe Chriſtians gobd; God were able to create another world

SER. 4. world for their good: and furnish it with all creatures sufficiently to doe them good. As suppose a Christian were sicke of some new disease, that all the world had not a medicine for it; yet God can command one, or make a new medicine; becauſe all things are at his disposing, So that if we have God, we have all in the case, and so an all-sufficient good in God alone, and an all-sufficiency of happinesse.

2. God is all *via eminentia*, being able to supply the want of any creature; as hee can bring all the creatures to us, and give them us, which are necessary for our good, and comfort: so he is able by way of eminency to supply the defect of them, though he bring them not, he can doe it by himselfe: and which is most of all, he can give us that, without which nothing can be good for us; that is, set our spirits, and hearts in a right frame; which if they were not, they would spoile all we have, and they would make them rather an aggravation of our misery, then any addition to our happinesse. God onely is able to make a man so that he may be a fit subject of happinesse, and capable of it; being inlightned in his understanding, and rectifyed in his will and affections, whereby hee is able to esteeme of things, and love things as hee ought, and to use them accordingly. So that whatsoever good may result from the creature for our good,

good, if we have God, we have it. For we have the Spring, and Fountaine, and Mint, in which he can caſt all other good for us. For this is a certaine rule in Divinity, that God cannot doe any thing by the creature, but he can doe the ſame without the creature. Nay more then ſo, the creature (although preſent) cannot doe any thing without the aſſiſtance of God; but he himſelfe can doe it though no creature be preſent. Yea God is ſo eminent a good, that he containes the tranſcendent excellency of every creature: For let any creature be wanting, as fire to warme us, or water to waſh us, yet God can ſupply that defect; he can doe it by himſelfe, becauſe all the excellency of every creature is tranſcendently in God. He hath power to ſuſpend the action of the creature, and take off the bleſſing: and on the other ſide, God can ſupply the want of the creature, by a hidden way of his owne bleſſing. He can make a little to goe a great way, yea without all, as well as with all, hee can make a man happy. He is an equivalent good to make ſatisfaction for al, and ſo in this reſpect he can be our happines, and bring us to happines.

3. *Via negationis.* God alone can bee our happineſſe, becauſe there is no defect in him. He is a rocke in time of need; he can doe whatſoever any creature, or all can doe for us; nay more, for if wee had all the creatures, they would be all defective, but there is no defect

SER. 4. in God; As ſuppoſe if in ſickneſſe there were ſuch a medecine, which if I could get, it may be it would doe ſome good: Now God, hee can doe that alone himſelfe, which any, or all creatures could doe, nay and above, and beyond all that every one of the creatures can doe. Becauſe every creature is defective, and too ſhort, but God, he hath all excellencies without any mixture of imperfection. In a word, God is All-ſufficient, as in the tenor of the covenant with *Abraham*, *Walke before me and be upright, I am God All-ſufficient.* He is All-ſufficient, that you cannot name what you would have, but he is that, As the Rabbins had a conceite of Manna, that it had that taſte in every mans mouth, that every man deſired: I am ſure it is ſo of God: Or as ſome men that have a mind at ſome diſhes of meate, they can finde all the dainties in the world in that diſh which likes them; as ſuppoſe Pheaſant, and Partridg, & Capon they find al in that diſh; It is moſt certainly and really true of God, not in conceit onely; Hee that knowes what God is, if he have God, he can finde all good in him, all the excellencies of all the creatures are compendiouſly, and ſummarily comprehended in God. Now hee that is All-ſufficient, there can bee nothing wanting in him to make perfectly happy, even by himſelfe alone.

2. But now to ſpeake a little more particularly,

larly. There are but three things that I ſhall deſire you to conſider, and no doubt but out of every one of them will reſult a ſtrong and cleare proofe of this truth. SER. 4.

Firſt, conſider the *particular perfections which are in God.*

Secondly, conſider the *proportion* they have with our nature to ſupply our wants.

Thirdly, conſider the *neereneſſe of that conjunction and communion*, which we may have with God, that ſo we may be intereſted in his perfections.

For the firſt of theſe, the *particular perfections of God*: In a word to name no more but the maine.

1. The *power of God*, and his omnipotency.

2. The *wiſedome of God*, and his omniſciency.

3. The *goodneſſe and grace of God*, which is infinitely tranſcendent, and hath the crowne of all the attributes of glory. For when the Lord told *Moſes* he would ſhew him all his goodneſſe, hee ſet himſelfe out in the attribute of grace and mercy. But yet a little more particularly.

1. There is *power in God*, by which he is able to ſupply all things whatſoever, according to his will. There is nothing but his omnipotency can reach; And for a man to have him to be his friend, that is Lord of all, in whoſe hands is the diſpoſing of all, he cannot

SER. 4. but thinke himſelfe happy, having the poſſeſſion of ſuch a friend.

Wiſedome. 2. *All wiſedome* is his. If he knew not our wants, but were ignorant of them, though he had all power, it were nothing, and hee had need to be put in minde to ſhew it. But now he knowes our ſtate, and condition; and he doth know all the wayes, by which it is poſſible to ſupply our neceſſities.

Good will. 3. But yet neither of theſe were any thing, though he had power and wiſedome, yet if he did want *goodneſſe*, this would little relieve a man, and ſtand him in ſtead. Therefore we added in the third place, the excellency of goodneſſe. He is the fountaine of all goodneſſe, all proceeds from himſelfe; he is the Originall of it, and he lookes not for any riſe from us.

Now to have God in whom there is ſuch a concurrence of all theſe; that hath all power to helpe me in all caſes; that there is nothing can come without the ſphere of his activity, beyond his power. That hath all wiſedome, to take notice of all my wants, and knowes all the wayes to ſupply them. And beyond all theſe, having intelligible goodneſſe, ſuch bowels of compaſſion, that it is not poſſible, but he ſhould uſe his power, and ſet out his wiſedome, rather then thoſe that he hath taken into covenant ſhall not be ſupplyed. Who would not eaſily apprehend out of this? that the poſſeſſion

ſeſſion and fruition of God, ſuch a friend as he is, needs no more, all being in his power. Suppoſe that a man had among men ſuch a friend, ſuppoſe a King, who were wiſe, and did know in what ſtate and condition hee were: And had ſuch power, and dominion, that he could command any thing, that were neceſſary for the ſupply of his honour, or advancement; And withall, had ſuch an ingagement upon him in affection, and good will, might not this aſſure a man, that this were better then many pennies in a mans purſe, then the poſſeſſion of many other things, nay although he wanted all other things, yet the favour of ſuch a man would fetch in all other things. Such a friend is God. SER. 4.

2. This would not be our good, except there were ſome *proportion* in our nature towards it. It is not in God, in all thoſe excellencies to make us happy, unleſſe we be capable of happineſſe: But now therefore conſider that man being created according to Gods Image, he is capable of it, and it is ſutable and competible with him, as Gods ſervants good. His ſoule may looke upon this ſociety, and fellowſhip that he hath with God, hee is apprehenſive what a rich treaſure it is How much it is more worth then tenne thouſand Mines of Gold, to be able to ſay, God is mine: he is apprehenſive of it, and hee ſeeth no defect, but this may be compleate happineſſe to Proportion

SER. 4. him and therefore he delights in it, and comforts himselfe with it. As he did sometime, hee was a great Courtier in King *Cyrus* his Court, and one in favour with him, he was to bestow his Daughter in marriage, to a very great man, and of himselfe hee had no great meanes; and therefore one said to him. O Sir, where will you have meanes to bestow a dowrie upon your Daughter, proportionable to her degree? where is your riches? Hee answered, what need I care, ὅτι κύρος μοῦ φίλος, *Cyrus* is my friend. But may not wee say much more ὅτι κύριος μοῦ φίλος, where the Lord is our friend, that hath those excellent and glorious attributes, that cannot come short in any wants, or to make us happy, especially wee being capable of it, and made proportionable.

3. Consider the degrees of communion and conjunction betweene God and those that are his, He is so intimate, that hee can conveigh himselfe; he can drop his owne influence into the soule of a man, and sweeten a mans very spirits within him, and heighten and elevate them. Whereas all other creatures stand without a man, and cannot reach so farre, but in him we live and moove and have our being. To omit all other expressions, of the neerenesse of God and the soule. It is the most *intimate conjunction* that can be. And therefore he fitteſt to conveigh an infinite and com-

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pleat happineſſe. And as it is the moſt intimate conjunction; ſo it is the moſt *indiſſoluble conjunction*. The bond can never be untyed again, if the match be once made betweene God, and the ſoule of a man, that muſt continue, which is the excellency of happineſſe. For this is one maine part of happineſſe that it ſhall never be loſt. And therefore where there is ſuch riches in God, and ſuch All ſufficiency, as appeares in the particular attributes before mentioned: and ſuch as wee are capable of, as are within the ſphere of our natures capacity; and ſo may be our good. For nothing will make us happy, but what is *bonum congruum*. And where wee may come to have ſufficient conjunction with it, an intimate, and ſtrong conjunction, and indiſſoluble and inſeparable. And all this being in God; there can be no hinderance but that God alone may, nay God alone is the ſpring of all our happineſſe; and ſo the point is cleare. That God alone can make a man truely and perfectly happy; give us the reall and the royall happineſſe.

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The

The fifth Sermon.

PSALME IV. VI.

There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.

WE are ſtill upon the point of happineſſe: The laſt time, wee came to the affirmative part, *viz. That God alone can make us happie.* I opened then the point, and demonſtrated the truth of it; wee now come to the Application of it.

The maine thing that I aime at, according to my ordinary courſe, is the matter of Exhortation. But before I come to it, I ſhall premiſe a word, or two.

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Application.

Instruction of the ignorant.

First, *for Instruction.*
Second, *for Reproofe*, and so
Third, *for Exhortation.*

1. First of all for *Instruction.* Wee may first learne what happineſſe is, and who is the happy man. A thing I confeſſe, which I mentioned by way of inſtruction out of the former point, as ſometimes it fals out, that I have occaſion to deduce the ſame things, out of different principals. But yet let no man thinke it is ſuperfluous; for, for the moſt part, thoſe conſequencies which flow out of many things, and are ſo often ſpoken of, are (for the moſt part, I ſay) of frequent uſe: and therefore if they be iterated it cannot be unneceſſary: as we ſee it, there be ſome things that are more neceſſarie than others, and we are not wearie of uſing them often, nay alwayes: and ſome things though neceſſary, yet if we uſe them alway, we ſhould grow wearie of them, as now if we uſe Beefe, and Mutton, or any one ſuch thing, (though theſe are the beſt wee can hold longeſt with) yet if we uſe them alwayes, the ſtomack would be cloied, and we ſhould grow wearie of them. But yet Bread we are not wearie of, though we uſe it alwaies: nor drinke we are not wearie of uſing alwayes: what ever other cates or dainties we have, yet theſe are common concommitants of all our eatings and feaſts. And ſo there be ſome things in Religion, that men would bee cloied with all, with hearing them often over, and they count it tedious to have them often inculcated upon. But yet there be ſome things, that are

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are ſo neceſſarie, and we have ſuch an immediate neceſſity of them, that the ſtate of our ſoules requires that they ſhould often be inculcated on. As the ſaying is (which I often uſe) *Nunquam nimis dicitur, quod nunquam ſatis diſcitur:* We can never heare that too often, that we can never learne too well. And this is that we learne hence, both, { *Who are the happie men:* / *And wherein happineſſe conſiſts.*

Becauſe there is ſo much blindneſſe and darkneſſe in the minds of men this way, and men are ſo befooled in their thoughts; that though they be told of it a thouſand times, yet they will relapſe into the ſame errour.

Godly. Felicitie. Dignitie.

Now to give a briefe touch; we ſee here that a *godly man*, and even in the worſt condition, when he is at the loweſt; how ever men do ſcorne, and deſpiſe men in that condition; yet if we looke on them (as we ought to do) with judicious eyes, we muſt needs acknowledge them the happie men. Admit they have not wealth: admit they have not honour: admit they have not pleaſure, in this world, but it is all contrary with them; yet if they have God, who is the all in all in point of happineſſe, as this truth manifeſteth, who can deny that they are happie men? We ſee the Stars; although we ſee them ſometimes in a puddle, in the bottome of a Well, nay in a ſtinking Ditch: yet the Starres (although they reflect there) have their ſituation in the Heaven: So it may be with a godly man; we may ſee him in a miſerable condition, in a low condition for theſe worldly things; but yet for all

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that, hee is fixed in the region of happineſſe: ſo long as they retaine the poſſeſſion of God, and the fruition of him; that God ownes them; and that they have commerce with him, and communion with him; It cannot be, but that he that thus partakes of God, muſt partake alſo of happineſſe. And on their ſide, it will not be amiſſe (though it be done enough already, yet it can be never too enough) to beat downe the vanitie of worldly men, that want godlines, and ſo have no intereſt in God, but live in their naturall condition, in prophanneſſe, or ſome higher degree of ſinne; and are ſtrangers, and aliens from God: Suppoſe now ſuch a one, who hath all thoſe outward things, in ſuch a manner; that men at the firſt view doe admire, and envie, and repine at the happineſſe of ſuch a man, yet if a man doe conſider well, and view the ſtate of that man, he cannot conclude him to be a happie man. Alas this man is without God; he hath not the favour of God, but God is his enemie; and how can he be happie then? As the Father ſpeakes of *Ahab*, he deſcribes him ſitting in his Ivorie palace, in the time of the three yeares famine in *Samaria*; when that there was a want and ſcarcitie of all things, by reaſon that it had not rained in three yeares, (ſaith he) he had gold and ſilver, and jewels, in every place, but yet ſaith he, what good doth all this to me; ſo long as the heaven is as braſſe, above; and the earth as iron, beneath? And what good can all theſe worldly things doe to a man, ſo long as the heaven is as braſſe; ſo long as heaven is ſhut againſt him; if

Wicked. Miſerie. Indignity.

Gods

Gods favour be not on him; but his frowne? this muſt needs daſh, and marre all the mirth, and happineſſe that he hath, in the middeſt of all earthly things.

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2. Secondly, we may take up an other conſideration from this; and ſpeake of it by way of *Reproofe* and *Lamentation*, and bewaile here the *vanitie* and *miſerie* of a great many (not wicked men only, but even) godly men: that ſeeing there is ſo much in God, yet they make out ſo little after God.

Reprehenſion of the madnes of wicked men who,

1 If wee looke upon *worldly men*, we ſhall eaſily ſee this; how farre they are from *ſeeking God* as the only happineſſe, from *eſteeming* God, and loving God as the only happines, inſomuch, that they cannot be perſwaded to think that there is or can be any great happines in him: you ſhall hardly beat them out of it, but that it were better to have ſo much gaine; ſuch a revenew by the yeare, then to have God for their friend: they will hardly be beaten out of theſe principals: and therefore it is no marvaile, no wonder if they turne an ace with God, and be bold with ſinne to like violation of their peace with God, to purchaſe that thing which they count more precious then God, and to turne their backs on God to get that which they count their happineſſe; as ſuppoſe they think that gold, or any ſuch thing, be the only way to make them happie, then farewell God: *& hoc primum repetunt opus, hoc poſtremum omittunt*: they are all for this: and therefore I ſay it is no wonder that theſe worldly men who never taſted the ſweetneſſe of

Seek not God. Eſteeme him not as the only happineſſe.

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Of godly men that, Know it.

Profesſe to believe it,

Yet neglect it.

God, doe thus: 1. But this is the griefe of heart, and the greatneſſe of the ſinne, that thoſe that are Gods ſervants, that know the excellencie that is in God, and doe pretend to it, and profeſſe that they believe that God is their only happineſſe, and that it conſiſts in their communion and fellowſhip with him: yet when all comes to all they are ſo farre carried away with the courſe of the world, that neglecting God, they ſeeke after gew-gawes, and toies, and place ſo much happineſſe in them; and make ſo little after God, though they profeſſe otherwiſe, and though they know otherwiſe. It is not my jewell in my boſome, or my curling, or criſping my haire, that makes me a happie woman: nor is it any of theſe gew-gawes, or toies, (happily will they ſay) that makes me happie: But yet alaſſe, when all comes to all, they goe as gaudie and as fantaſticke as any others, and make ſo much of it; and are as readie and as fooliſh to run to the ſame exceſſe of riot, as though God were not their ornament and their happineſſe: If they did believe this, and remember this, that their happineſſe and excellencie lay all in God, though they might make uſe of other things in a ſober and a modeſt and exemplary way, ſuch as were fit to give an example to the world, of extraordinarie pietie and ſobrietie: in this courſe, and with this caution, I ſay, though they might make uſe of any ſober and modeſt way, yet they would not goe ſo vainly, and fondly, and gaudily, and place ſo much happineſſe in theſe things, did they believe this, that their happineſſe lay in God: and ſurely, it argueth

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gueth that they have not that high eſteeme of God, and that they repoſe ſo much confidence in him as in their only happineſſe, they would not els be ſo fond of ſo fooliſh things, for it is a thing incompatible with a minde that is fully poſſeſſed with the excellency of God, which if we had, it would make us looke a ſquint on all other things, even the beſt things, and much more on things of an inferiour nature: yet I ſay, this follie of many profeſſors that they place ſo much in theſe poore things, and it is a thing to be bewailed.

Exhortation to the weake.

3 But to come to that which I aime at moſt, and which is indeed the principall, *viz.* the matter of *exhortation*: That we would every one of us, ſeeing the maine of our happineſſe lieth in God, and ſo much of it, that he alone can make us happie, if we can but get him, and enjoy him, and walke in a ſweet and holy communion with him, that will make us happie, though we have nothing elſe in the world, though we be cut off from all other things, then I ſhall intreat to make way by certaine ſteps and degrees to what I aime at: and,

Vnderſtand it.

1 That all Chriſtians would *underſtand* this much, I know there are many other things in Religion neceſſary to be knowne, but I only mention theſe ſteps which otherwiſe I am not to dwell on, but to ariſe higher, and aſcend by theſe. Many men I know count many things in Religion, and many things that are delivered, and ſo this, to be but Paradoxes, and the conceits of mens braine, the fancies of ſome contemplative perſons, that live retired and doe not know what belongs to the world

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world: and truly for my own part, I will never decline the imputation of being ſubject to ſuch weakneſſe (if men will ſo terme it) as there is no man but hath his failings and his errours: But yet if this be truth of God, and in his Word, then I ſuppoſe we are out of any danger of being queſtioned for fantaſticke, or fooliſh, or paradoxall conceits, delivering that which wee have received from God: and I would deſire every one but to conſider and take notice of this truth, not as the fancies of a man, but as a truth that is divine, and as the Word of God: that God alone can make a man happie; though a man have nothing elſe: underſtand this and take notice of, and thinke on this truth.

Believe it.

2 *Believe it*, bring your hearts to aſſent and adhere unto it: Doe not ſtand out in diſtinctions, or in ſtaggerings with this truth, or ſpeaking againſt it, or finding ſome evaſions or declinations to avoid it, but receive this truth and embrace it by a firme and ſtedfaſt faith: It is not to be expected, though this good Word of God bee for my good, might ſerve for a good end, *viz.* to preſſe the endevouring many things in my practiſe; yet (I ſay) it is not expected that it ſhould do this, except it be imbraced by faith; believe this therefore, that is the ſecond ſtep. I would deſire every one to bring their hearts to this truth, and believe this, and receive it as a realitie.

Ponder it.

3 *Ponder on it*, and conſider it, and meditate upon it; to chew it up and downe in their mouths, and in their minds. Many truths there be

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be, that have a ſwimming motion in our heads, but there is no decoction of this truth, and we are not the better for them, becauſe we doe not ruminate on them, and chew them, that we doe not turne them into nutriment: As you know it is with meat which a man would put into his bellie, if it be not prepared ſome way, as boyled, or roaſted, or ſome ſuch fitting, it will not turne to nutriment, but rather turne to diſeaſes in the ſtomack: And ſo it is oftentimes, that many truths that a man underſtands to be truths, for want of ruminating and chewing, they doe not turne to ſpiritual nutriment, to breed any good ſpirits, any good blood: I would deſire every man therfore ever and anon to ponder on this truth, and meditate on it. Is this a certain truth that there is ſuch a compendious way to happineſſe, that although I goe not from the Eaſt to the Weſt *Indies*, and fetch all the commodities to bring in gain daily, bring in ſuch an eſtate to me, yet if I ſit ſtill and only take care to walke with God, and make God mine, if I can but get him, and come to poſſeſſe my ſoule of him, and have a fruition of him, this will make me happie alone: I would deſire men to conſider this and to ponder, and meditate upon this.

5 And then in the laſt place, I will but only mention all theſe ſteps, let *us carrie our ſelves in the vertue and ſtrength of this truth*, in the way that this truth thus known, and believed, and thought on, will bring us unto, and force us to goe; let us doe theſe things, that may expreſſe our apprehenſions of this truth, and our beliefe of it, and our think-

Walke in the ſtrength of it.

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ing on it; this is the maine thing I aime at, Let us live as thoſe doe, and as thoſe cannot chuſe but do, that doe know and believe and thinke on this truth.

Now there be but three things, wherein wee ſhall expreſſe the realitie, that we doe know, and that we doe believe, and that we doe ponder and thinke on this truth, and not caſt it farre from our eyes, I ſay wee ſhall expreſſe it, in theſe three things according to the ſeverall rankes and degrees of men.

They that yet are not in poſſeſſion of God ſhould,

1 Firſt of all, are there any men that are not yet in the poſſeſſion of God, that are yet without God in the world, ſuch as have no intereſt in him, no relation unto him; no aſſurance of his favour, if this be a truth, that in his favour is life, and that all our happineſſe is bound up in him: then thoſe that know and believe and thinke on this truth ſhould ſeeke after God, and endeavour to make God theirs, to come in and lay hold on God: to come into covenant with God, to come out of their ſinfull courſe and to repent of their evill wayes, and to make their peace with God, and ſet themſelves to walke with him: So that this is the firſt ſort of men we have to deale withall, if there be any here, that are not yet Gods, nor he theirs, that are not in covenant with him, nor have an intereſt in him, nor have any aſſurance of his favour, nor any ground of any ſuch aſſurance, let this be an incitement to induce them, to make it the firſt thing that they doe, to lay hold on God, believe in him, ſubmit your ſelves to his ſervice, repent of all

Seek after him

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your evill wayes, and come into the ſervice of God: only let me adde ſomething by way of caution, though we all profeſſe the name of God, yet I perſwade my ſelfe there is none here that is ſo charitable to thinke that all that are within the pale of the Church, have reall intereſt in, and reall poſſeſſion of God, *Many are called, but few choſen*; and I thinke no man will hold this in generall uncharitable (though when a man ſhall fall to deale with particulars perhaps there hee may tranſgreſſe the bounds of charity, but) I ſay in the generall there is no man will queſtion it: And therefore being to ſpeake in ſuch a place of this argument, where we ſuppoſe there are a great many that have reall intereſt in God, yet we cannot expect that all have ſo: the thing therefore will not be in vaine, to give ſome cautions.

Preſume not.

1 Take heed that they do not *preſume* that they are Gods, and hate the profeſſion of him, and have an intereſt in him, *without ſufficient ground and warrant*, there be many things that lift men vainly up in their preſumptions this way: Briefly to mention ſome few.

Vpon goods of fortune.

1 Many men are *preſumptuous of God* and of his favour, upon the moſt unworthie ground that can be, I mean, not worthie to be named among Chriſtians as a ground of Gods favour, I meane *riches and outward eſtate*, they preſume on this as a ſigne of Gods favour, ſuppoſing if God did not love them, how ſhould he proſper them ſo, whereas they ſee that many men that pretend more to Religion than they doe, and are more buſie in religi-

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ous wayes and courſes then they are, yet notwithſtanding they have a great deale more, and are a great deale richer, and more proſperous then they are; and therefore they are readie to bleſſe themſelvs: but this is ſo fond and fooliſh a ground to preſume upon, as it is unworthie to be mentioned among men, much leſſe among Chriſtians: I beſeech you, let no man be ſo fooliſh, nor ſo ignorant in the wayes of God, as to think that a great eſtate is an argument of Gods reall favour: God many times debarres his ſervants and children of thoſe outward things, and many times, loades his enemies with them: As you know it is in another caſe, thoſe Sheepe and Oxen that are to be fatted for the ſlaughter, ſhall be ſure to bee put in the beſt paſture, whereas thoſe that are to live, be laid up perhaps in a poore, or no paſture: And ſo it is in this caſe, thoſe that God preſerves for heaven, reſerves to eternall glory, may be and often are in a meane condition on earth; whereas thoſe that he fattens for eternall fire, for the day of deſtruction, the day of ſlaughter, are it may bee fatter fed here. I hope there is no man therefore in this aſſembly that will be ſo fooliſh as to be carried away with theſe, to thinke that becauſe he is in greater eſtate, and hath more riches, hee is therefore in Gods favour.

Vpon the bounds of the Church.

And again, many men are readie to *preſume* becauſe they are in the *bounds of the Church*, as they replyed to our Saviour, *have not we heard thee preaching in our ſtreets*, yet ſaith our Saviour, *I know you not*

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not: It is no argument that a man is in Gods favour, becauſe God hath made a man ſo happie as that hee hath beene borne in the boſome of the Church of God, and hath beene acquainted with the means of grace and hath been a partaker of the ordinances, as I have ſaid divers times on other occaſions, there may bee found ſome filth under the ſtones of the Temple, under the Church building: ſo there may be as filthie and as odious perſons to God, live under the ordinances, and in the Church, as any other: And therefore let no man preſume on this, build on this, that he is in Gods favour, becauſe God have given him this happineſſe, made him ſo happie as to bee borne within the Church of God.

Vpon common gifts.

3 Let no man *preſume* on *common gifts:* there be ſome gifts even in the Church of God, and ſuch as belong to the Spirit, ſuch as are communicable not only to the good and elect of God, but to the wicked and reprobates, ſuch as neither have nor ſhall have any part in God: they may have, many gifts, but they are but common gifts, which doe not commend them to bee the ſonnes and daughters of God: wicked men may have a great deale of knowledge and outward godlineſſe, and know a great deal of the myſtery of faith and other things, and therefore let no man build on this ſandie foundation, to conceit that he is in the favour of God, and a poſſeſſion of him, and ſo in a ſtate of happineſſe and way unto it.

Make ſure that God is yours.

2 But to come to that which I aime at, *make it ſure unto our ſelves that God is ours*, let men goe

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Make sure that God is yours.

throughly to worke, and consider and deliberate of it, as it becomes so solid and so serious a busi-nesse, to make sure of their salvation, to work out their salvation with feare and trembling; and in one word, for I shall only put you in minde of what I delivered in the explication, which will be the *crisis* of a mans estate and condition, *No man is in the fruition of God, but he that is truly regenerated, and effectually called*; and hee that is received *into a covenant, and league, and consideracie* with God: Now therefore here will bee all the triall: Let a man examine whether he be thus truly rege-nerated, and effectually called: and in one word, the summe of all will be this, if hee doe embrace *Christ*, (and God in *Christ*) as *Christ* is offered him in the Gospell, and resignes himselfe to the regi-ment and government of *Christ*, and doth so e-steeme and prise him, that he counts all things as dung and drosse in comparison of him, and can leave father and mother, and forsake all, to follow him; and can take up his crosse, undergoe any crosse and affliction that shall bee laid on him, ra-ther then he will forsake *Christ*, or part with him; they that have thus brought him in their hearts, to contract it in one word, to resigne themselves to the government of the Law of God, and set them-selves in every thing to walke with him, and to ap-prove themselves to him, that have some eviden-ces that God hath brought them into covenant, and that he hath effectually called them, and that all the promises and priviledges doe belong to him, but without this he must not rest secure, till hee

he hath deſerved ſome ſignes of this; for certainly (I know there be degrees of this, but) except he bee aſſured of this in ſome meaſure; let no man preſume that hee hath an intereſt in God, and therefore that hee is not in the ſtate of happineſſe, but he is yet in the ſtate of ſinne and of miſery, and that hee muſt repent and alter his courſe, that ſo hee may make an approach to happineſſe. SER. V.

2 But then in the ſecond place, is God our happineſſe, and the poſſeſſion of him alone perfect happineſſe; then, as they that as yet have not God, make that the firſt thing they do to get him, and neglect all other things, for otherwiſe they are out of the ſtate of, and way to happineſſe: So in the ſecond place, let thoſe that have God and doe enjoy him, learne how *charie they ſhould be to maintaine their communion with God*, they ſhould be as charie and warie as in a thing that concernes their happineſſe ſo neere: No man would neglect his happineſſe, nor willingly forgoe his happines more or leſſe: God is all in all to the happineſſe of a man: And therefore if God hath given you any taſte of this, if he hath brought you home unto himſelſe, any Chriſtian that is made ſure of this, let him make precious account of it, and let him be very charie and warie how hee forgets his happineſſe; conſider your cloſe keeping to God, is your cloſe keeping to your owne happines: your life, and your good, and your happineſſe belongs to that: learne therefore to depend on God, and to looke charily to that. Retaine him.

Now there bee two things neceſsary toward this

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this, and I take both out of the Scripture.

Seeke his favour.

1 If we would enjoy God, then as in the *Psalm*, *Thou saidest Lord seeke my face, thy face Lord will I seeke:* if we would enjoy the light of Gods countenance, then it should be our care, our first and chiefe care to doe our dutie, to *seeke the face of God*, *O Lord lift thou up the light of thy countenance upon us*, seeke the face of God; make it our care to keepe close to, and walk with our God; and not straggle and wander away from him in the wayes of sinne: That which the Prophet gives us counsell to doe in *Isaiah* 1. 17. *Cease to do evill, learne to doe well*, may serve as a generall rule.

Eschew evill.

1 If we would enjoy God, then let us be *carefull to avoide and take heed of evill*, for every sinne doth make a separation from God; sinne is the wall of separation, and a cloud that hides Gods face from us.

Doe good.

2 Seeke his face, and *walke more diligently and constantly in the practice and exercise of all holy duties*, especially the *spirituall dutie of continuall prayer*, that is one thing by which you maintaine communion with God: and so all other spirituall duties that are spirituall, they are the things that doe approximate us to God, and therefore let us practise them, and bee serious and spirituall in the performance of them, that is one thing, wee must seeke his face by abstaining from every evill, and doing every good, especially by doing those things by which our communion with God is in an especiall manner maintained.

Acknowledge his favour.

2 And then when all is done, there is another thing

thing. Lord hide not thy face from us, we muſt *acknowledge it is all of the ſpeciall grace of God*, Lord lift thou up the light of thy countenance upon us: if we ſhould ſet our ſelves to ſeeke God, and God ſhould hide himſelfe from us, if we ſeeke his face, I ſay, yet if God ſhould hide his face from us, there might be a great deale of ſorrow and anguiſh of ſpirit, it is Gods gracious freeneſſe to lift up the light of his countenance: and therefore let us walke humbly with God, that wee may not provoke him to hide his face in indignation, let us priſe him ſo (I ſay) and walke ſo with him as he may not forſake us: For if we live not looſely and doe not evill, yet if wee are but formall, and cold in the performance of duty, and goe not ſubmiſſively about the worke, and ſhew not the vivacitie of love and affections towards him, this may cauſe him to hide his face from us, and puniſh us ſharply, though his good will be towards us. And therefore we ſhould doe all theſe things that I ſpake of before, and doe them with all humilitie, and all vivacitie, and ſtill know it is Gods ſpeciall grace to lift up the light of his countenance upon us, even when wee have ſought it; and therefore that I adde here, *Thou ſaideſt, ſeeke my face, thy face Lord will I ſeeke*, Lord hide not thy face from mee: Men ſhould ſtill bee begging of God that hee would not hide himſelfe from us, nor withdraw himſelfe, but cauſe himſelfe to ſhine upon us, and the only way after all is this, that wee ſhew our ſelves humble and vigorous in the performance of our dutie, for the more vigo-

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rously we call on God, and the more humbly we walke with God in a ſweet manner, the more wee ſhall perceive God to be delighted with us, and reveale himſelfe unto us.

Is God our happineſſe, and our all in all unto it, then as thoſe in the firſt place that want God ſhould make out after him and ſeeke to enjoy him; and as thoſe in the ſecond place, that doe enjoy him; ſhould make it their greateſt care to keepe cloſe to God, and to hold him and to maintaine communion with him: that they cauſe him not to withdraw his face from them, and depart from them, and ſo withdraw all comfort, (for when the King is gone, all the hanging is taken downe, ſo all joy and comfort and happineſſe is gone and taken away when God is gone; whereas in the middeſt of miſeries if God be with us we are happie ἔστω γὰρ ὁ Θεὸς ἐκεῖ ἡ ἐστὶ Θεός, where God is, there is Heaven; where the King is, there the Court is; if a man be in a priſon, yet if God be with him, he is in ſtate of happineſſe.

Eſteeme God, ſo muſt,

3 In the laſt place, let every man *eſteeme and priſe God as the only thing of his happineſſe*, and let us ſhew that we doe eſteeme him ſo: if we doe profeſſe that our happineſſe dependeth upon God, then let us ſhew that we doe thus thinke, and thus believe, and thus eſteeme of God. I might draw this into divers particulars: As for example.

Rich men.

1 *Rich men*, let them take heed when they have riches, let not their hearts runne too much upon them, nor after them, but in the middeſt of them they

they can ſcorne them, and ſpit on them, and think it is not in them to make them happie, but God that gave them, and with adherence cleave to God, and ſay, I had rather have my part in God, a thouſand times, than all this wealth: and it would be a greater evill to me to want him, then to want all theſe: for though I had all theſe and wanted him, I ſhould be in a miſerable condition.

Poore men.

2 *If a man be in a meaner condition,* in the loſſe of friends and eſtate, let us learne to ſet a *priſe upon God as our only happineſſe*, by delighting our ſelves in him, when all is gone, and when wee are ſtript naked of all other things: Doe wee priſe God to be our happineſſe, and doe wee believe hee is able to make us happie alone, then let us ſhew it when there is nothing elſe but God. It is a diſhonour to God to relie otherwiſe: You know what *Elkanah* ſaid to *Hannah*, when ſhe was caſt down and overwhelmed with a conceit of her barrenneſſe, *Am not I better to thee than many children?* Should wee not count God ſo great a happineſſe, that wee ſhould be able to raiſe our ſpirits, and poſſeſſe our ſouls with patience though all other things frown on us, and though all things elſe forſake us: that were an honour to God indeed, and an honour to Religion.

All Chriſtians.

3 All Chriſtians ſhould thus priſe God above all: if Chriſtians will bee like other men, mourne as other men, be caſt downe as other men, it is diſhonourable to their profeſſion, and exceeding derogatorie from that faith which they have profeſſed, namely that God alone is able to make a man

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happie, for how can it be ſaid wee ſpeake truth in ſaying God is our happineſſe, when as we let others ſee how unable wee are to delight our ſelves in him as in our happineſſe?

Motives.

2 Conſider the motives to this dutie: There be two things in this *Pſalme*, which may ſerve as effectuall arguments to ſtirre us up to this, truly to ſet our *whole care, to ſeeke to poſſeſſe our ſelves of God*, as of our only happineſſe. By this meanes we ſhall attaine the, {1. *Greateſt Ioy.* 2. *Greateſt Peace.*

Poſſeſſion of God brings,

The greateſt joy.

First, the greateſt joy, *Thou haſt put more joy into my heart, then when their corne and wine increaſed:* this will bring a man more joy then all worldly things can, when wee can thus bee poſſeſſed of God, and eſteeme of him, and that in many reſpects.

More noble joy.

1 It is a more *noble joy*, a more high and tranſcendent joy, that raiſeth the ſoule to God, which no worldly thing can doe.

More cordiall joy.

2 As it the more noble and the higheſt joy, and more tranſcendent and excellent, for God is infinitely above all thoſe things, as being cauſally all, and eminently all, and therefore the joy from him as it is a more noble joy, ſo it is beſides that a more *intimate joy*, a more *cordiall joy*: all theſe outward things can but come to the outſide, they cannot pierce into the heart to affect that, but now the light of Gods countenance can; God being a ſpirit, hee can penetrate the ſpirit of a man, and raiſe the ſpirit and ſoule of a man, and ſet it above himſelfe.

3 It

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3 It is a *more permanent joy*, whereas all other joy is tranſient, all the joy that we have in other things, is as the things themſelves are, but tranſient; they may all, nay will all paſſe away, and all bee turned into unhappineſſe. A man may have theſe outward things they may make an ornament of joy, but they will not hold long; All theſe things being momentary and tranſient, a man may have them to day, but they will betake themſelvs to their wings to morrow, they cannot laſt long, at moſt, not longer than this life: but the joy that is ſetled upon the favour of *God*, is *eternall joy*, and brings to eternall joy.

More permanent joy.

2 As it will bring the greateſt joy, the moſt excellent, intimate and permanent joy; ſo it brings the only *peace*, I ſay the poſſeſſion of *God* brings the only peace; *I will lay me downe and reſt in peace*. A man may bee ſecure and at reſt, if hee hath *God* in poſſeſſion, if he hath *God* for his friend, although all the world be his enemies, this may ſecure him and quiet him, *God* is his; and what can all the world do to him, whereas if *God* be his enemie, how can all the world keepe him from the wrath of *God*; cannot *God* finde him out, I ſay, although he hath all the world to guard him, yet if *God* be his enemie he cannot reſt in ſecurity, I ſay, though he be compaſſed with all the world, and have it as a guard about him; nothing can give reſt to the ſoul but *God*; and if a man have *Gods* favour, and him for his friend, hee may reſt in ſweet ſecuritie, notwithſtanding all foes whatſoever: In one word to end all, I know it would bee counted an infinite

The ſweeteſt peace.

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thing,(and I ſuppoſe there have beene many tricks and a great deale of knavery to finde out the Philoſophers ſtone) I ſuppoſe, I ſay, no man would deſire any other riches but that, if it were a reall thing, and certainly knowne, that a man knew the experience of it, and the vertue that it would turne all things into gold: and not as that will do, for all that ever men have done in it, they muſt uſe ſo much gold, and ſpend ſo much gold, and then they can turne as much into gold by it, as they have ſpent in making of it, and ſo they have their labour for their paines: but ſuppoſe they could without the expence of any gold, turne all other baſer metals into gold by it, I ſuppoſe, none of you would deſire a better trade and jewell than this ſtone: But this is a better thing we ſpeake of, and a better skill to turne all things into gold indeed: If a man have *Gods* favour, all things ſhall turn unto his good, and that is better than gold, for gold may not be good. As they ſay of King *Midas* (not true, but fabulous) the King had obtained that of the gods, that whatſoever he touched ſhould be turned into gold, but it became an unhappie favour, for when he came to touch his meat, his meat alſo turned into gold, and ſo by this meanes hee was ſtarved, but now to have all things not turned into *gold*, but into *good*, that is a thing that is the happineſſe of *Gods* ſervants: All *Gods* ſervants have this great priviledge, *All things ſhall worke together for the good of thoſe that love God*: to thoſe whom *God* loves and favours, *God* will doe them that good, and give them that happineſſe, that whatever it be, good eſtate, or bad eſtate,

eſtate, high eſtate, or low eſtate, ſpirituall, or temporall, what ever fals, all ſhall worke together for their good, and this is better than gold: get *Gods* favour and that is this happineſſe: ſo that in a word, you may ſit down, and need not goe from the one *Indies* to the other to get happineſſe, here is a more compendious way, *get gods favour* therefore, and that is the compendious way to all happineſſe.

The

The ſixth Sermon.

PSALME IV. VI.

There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.

WE are ſtill on the point of happineſſe, where the firſt point handled was, That true happineſſe is a thing deſirable by all: the ſecond was, That all worldly things, though ſelected into one, without God cannot bring a man to true happineſſe: The third was, that God alone can bring a man to true happines here, and perfect happineſſe hereafter.

The fourth point remaines, which with theſe words, and the coherence of the *Pſalme*, ariſeth well enough, and that I lay downe thus:

Sound

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Doctrine.

Sound knowledge and beliefe, joyned with ſoveraigne feare and love, and both theſe joyned with ſincere repentance and obedience, according to the line and light of the true Religion, is the only way to bring a man to true happineſſe.

Explication.

Now for the opening of the point, there be two parts which we muſt a little explicate.

1. The *Subject* } of this propoſition.
2. The *Predicate* }

The ſubject.

For the *Subject* of the Propoſition I ſhall conſider therein,

First, all the *Particulars* in the ſeverall branches of thoſe things that are neceſſarie to make up the way to true happineſſe.

Secondly, I ſhall recollect the *generall* of all theſe particulars, and the ſumme of them.

Particular.

To begin with the particulars firſt; there bee three things which I doe affirme in it to concurre to make up the entire and full way to the true and perfect happineſſe, and in every one of them I ſhall diſtinctly mention both the *acts* that are required, and the *qualitie* of thoſe acts.

Sound knowledge and beliefe.

The firſt branch belongs to the matter of *underſtanding*, where there is a *double act*, *viz.*

1. *Knowledge.*
2. *Beliefe.*

And the *qualification of thoſe is*,

1. A *ſound knowledge.*
2. A *ſound beliefe.*

The ſecond branch containes likewiſe (as all

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Soveraign feare and love.

the rest) *A double act of the affections.*

1. Of *Feare.*
2. Of *Love.*

And the *qualification* of these is, they must bee *soveraigne.*

Syncere repentance and obedience.

The third branch belonging to the whole, and as the issue of both these, containes a double act,

1. Of *Repentance.*
2. Of *Obedience.*

And the *qualification* of both these is expressed in this word, they must be *syncere.*

Now briefly to give light to each of those, so far as shall be necessary.

Act with the object.

To begin with the first thing necessary for matter of understanding, the first act belongs,

To *Knowledge.*
The second to *Beliefe.*

Knowledge in General.

To begin with *knowledge* 1. In the *generall*, that there is nothing so suitable to the nature of man, who is of an intellectuall nature, nor nothing more neere of kin to happinesse, then to bee advanced to knowledge: Ignorance and blindnesse is the brutizing, and knowledge is the highest perfection of the intellectuall nature, and there is no knowledge whatsoever (if reall knowledge in any kinde, and not falsly so called) but is very conducible to our good, and happinesse, though very remote and far of, and therefore to take it in particular.

In Particular.

2 That knowledge in *particular* which is neerest in relation with, and of most proper concernment, on which our happinesse depends most, in one word is,

1 The

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1 The *Knowledge of God.*

2 Of *Divine things* that appertain unto him, that are in relation and reference to him: other knowledge may be a very good light and ornament to our life, and may ſtrengthen and further us in many things, and may be ſubſervient and uſefull even to the knowledge of God; But all other knowledge is nothing towards our happines in compariſon of the knowledge of God, and of divine things.

1. To mention briefly without any inlargment ſome few things neceſſary to be known concerning God, which have neere relation to, and neere connection with our happines.

Of God in his,

1. There muſt be *knowledge of God in his excellent nature, ſhining partly in,*

Excellent nature.

1. His *glorious Attributes.*
2. His *glorious Workes.*

Shining in his Attributes.

1. We muſt know ſome thing in ſome degree concerning the *Attributes*, wherein he tranſcends all other things whatſoever: ſome thing of neceſſitie muſt be knowne this way, becauſe all the reaſon of any act of Religion that is to be performed unto God, which is peculiarly due to God, is founded upon his ſupereminent excellencie, which is not communicable to any creature whatever, being not ſo qualified: as (not to meddle with particulars) the *infiniten eſſe of God*, the *power, knowledge, and goodneſſe of God*: there muſt be ſome knowledge of theſe in ſome degree and meaſure, or elſe I ſhall not reſpect *God* as *God*, nor worſhip *God*, or make any dependance on him as *God*, for my dependance on him by faith muſt have relati-

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on to the excellencie of *God*, to have a bottome, foundation and ground-worke on that.

In his works

2 *God is to be knowne in his workes*, the workes of creation and providence are the maine, and so in those excellencies of relation that depend on these, for by vertue of this, that he is creator and governour of the world, hee must needs bee the Lord of all, and all creatures are and must bee servicable to him: for dominion and soveraigntie over another, *God* could not have, except he had made it; and there was nothing till hee made manifest his excellencie in some works, nothing but himselfe, now no man hath dominion in regard of himselfe, to speake properly, as a Lordship, for that is a relative attribute reflecting on the workes of God; when *God* had made the world and the creatures in it, there was a resultancie and relation arised out of that, betweene him, and his workes, they are his workmanship and all his creatures, and servicable at his disposing, and he as their Lord disposeth and ordereth all, and so much of necessitie must be knowne in generall, to lay a tolerable foundation for any religious carriage, and deportment of a man towards *God*.

In his revealed will.

2. There is an other maine thing to be knowne concerning *God*, and that is, he must be *knowne* not only according to the *excellencie of his nature, but in his revealed will*: A man must know some thing concerning the revealed will of *God*, what is, and what is not pleasing and acceptable unto him in any religion; for no religion can have any acceptance, or be of any worth, except it be regulated by

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by the will of God: to doe thoſe things that wee doe out of our owne heads and fancies, which wee thinke ſhould pleaſe God, or elſe God ſhould have nothing, is that which God abhorreth, and for which he will requite you with a *quis requiſivit*, *who hath required theſe things?* we muſt know therfore the revealed will of God (to mention no other thing) in the main ſubſtantiall thing, *viz. that God is pleaſed to enter into covenant with man*; and except we know the ſubſtance, and the maine of the covenant betweene God and man, in which God is pleaſed to reveale himſelfe concerning the way to our happineſſe: which containes,

Which contains, What he commands.

1 Partly, what hee commands and requires at our hands, whether,

In the Law, Holineſſe, Righteouſneſſe.

In a *legall way*.

Or in an *evangelicall way*.

1 In the *legall covenant, perfect obedience* is required, and ſo *perfect holineſſe*, and *perfect righteouſneſſe*.

In the Goſpell.

2 In the *evangelicall covenant*, *obedience* is not ſo required, though there be ſtill a naturall obligation on man to God, hee oweth him all obedience, and that cannot be diſſolved, the obligation cannot be cancelled, there can come no ſupervenient thing in the world to take it off, much more is it farre from grace to annihilate the obligation of obedience, it only heales the inabilitie of man, and ſets him in power; but yet obedience now though it be required, it is in another way, not in the *vigour of perfection, of obedience*, but ſo as that all perfection of obedience is made up by the addition of

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two other things which the legall covenant was ignorant of, and that is,

1 *Faith in Christ*, that what I come short of in my owne performance, and so could not satisfie the Law of God, and the Justice of God, I therefore goe out of my selfe to finde it in another, and lay my confidence on another, who hath paid the price for my happinesse, and made up what was wanting in me: obedience is now supplied by faith which is evangelicall, and which the law knew not of before.

2 *Obedience* is now made up by *repentance*, that though a man doth not keepe a constant tenour of exact and rigourous obedience, yet there comes in a supplie of that in another evangelicall way, making it whole by repentance, by sorrowing and mourning for those failings, and walking humbly before God, the same obedience is required as much as before, but the rigour is not exacted: but God is pleased to accept of repentance such as may proceed from faith, so that now our obedience is supplied by repentance, for our failings in the exactnesse of it: Now I speak of these things only as things to bee knowne and believed, the the summe as least of Gods covenant, by which he is pleased to dispense happinesse to us, in what way, and what he requires at our hands towards the attaining of it, before he will bestow it upon us: there must bee some good degree of knowledge of these things, but yet this is not all the ground-worke laid towards happinesse.

Commends by,

2 Therefore we must know not only *what God com-*

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commands in the ſubſtance of the covenant, but how God commends this covenant unto us, and how he ratifieth it,

Menaces.

1 By *menaces*, in which we know the ſanctions and threatnings of wrath, upon our breach and neglect of what God requires of us in the covenant.

Promiſes.

2 By promiſes on Gods part, in which we may ſee what we may expect from God and looke for at his hands if we doe performe what he requires: now the covenant containes both the promiſes of this life, and the promiſes of a better life: Theſe things all belong to the ſubſtance of the covenant betweene God and man, and containe the way by which he conveighs happineſſe unto us, and therefore muſt be knowne; but I ſpeak only of knowledge in the act.

Divine things.

2 Now leſt there ſhould bee any thing wanting in the branch of knowledge, I adde this to make a ſupply of it: only to mention it therefore and ſo to paſſe; There muſt be the knowledge of *Divine* things.

The knowledge of God in his nature and in his will, and of divine things that pertaine to theſe, that have a neceſſary connexion with theſe.

Faith aſſent.

2 Faith in God: there muſt bee a liking in the underſtanding: a man hath an apprehenſion of theſe things, but a bare apprehenſion of theſe things is not ſufficient, but it muſt bee an apprehenſion and knowledge joyned with *faith*; believing and aſſenting to theſe things wee doe apprehend: a man may know ſomething (ſuppoſe concern-

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cerning heaven) that another man may tell him, but hee may believe it no more than a fable; or hee may be able to diſcourſe and deſcribe it as well as another, but if ſo be a man yeelds an aſſent or beliefe unto it, ſo as he conceives a realitie in the thing, and a ſubſtance, ſo as it is not fabular and imaginary, but reall, this is faith: when the mind of man cloſeth, and aſſenteth, and conſenteth unto it: I meane no more here by faith then an *aſſent*, though I know it comprehends more then this, which is the reaſon of the miſtake of many Divines, and of the diverſitie of opinions that is among them, and ſo of their contradictions one of another; I ſay, the not cleare obſerving of the uſe of the word: but every one underſtands the word in his owne ſenſe, and ſo takes up opinions according to his owne mind, and ſo makes contradictions, which oftentimes, are about matter of words: now I ſay, faith comprehends not only the act of the underſtanding, but the act of the will too, ſo as the will doth imbrace and adhere and cleave to thoſe truths, which the underſtanding conceives: and not only imbracing meerely by the aſſent to the truth of it, but by cloſing with the good of it, taſting and reliſhing it: as faith in *Chriſt* is not only the aſſenting of a mans mind that *Chriſt* is the Saviour, but a reſultancie of the will on *Chriſt* as a Saviour, embracing of him, and loving, eſteeming, and honouring him as a Saviour: the Scripture comprehends both theſe together, and there is a rule for it, which the Rabbins give for the opening of the Scripture, *viz. verba ſenſus*

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ſus etiam denotant affectus: words in the Scripture which ſeeme too imply matter of underſtanding only, import alſo matter of affection: as in that place, *Iohn* 17. 3. *This is eternall life to know thee, &c.* It is not bare knowledge the Scripture means there, but knowledge joyned with affections: And ſo in the *Pſalme* 1. 6. *The Lord knoweth the way of the godly, &c.* It is not a bare knowledge only, for then there were no more ſaid of them, then of the wicked; but it is meant of a knowledge peculiar to the godly, and therefore it is not a bare knowledge: for *the way of the wicked ſhall periſh*, implying hee knowes the one with approbation of, and delighting in his wayes: and that is the meaning.

So that now to draw up this, there be two things to make up this faith, this believing, this aſſent, for I go no farther here.

1 There is a *cloſing with a Divine truth, with a truth of God*, for faith cannot be extended beyond this branch, in this Theologicall ſenſe wee now ſpeake of, it is true, there is a humane faith, which embraceth and looketh on a humane truth, but this *Divine faith* which is neceſſarie to ſalvation, and the way to happineſſe reſpecteth only divine truths of God. To Gods truth

2 It implies not only the *materiall object*, which faith lookes on, but alſo the formall *reſpect*, which induceth a man, and that is the *teſtimonie of God*, ſo that there is an aſſenting to a truth of God, for a divine teſtimonies, for Gods words ſake: And now joyne both theſe together, and they will both On Gods word.

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concurre together in the way to happineſſe: All the knowledge wee have here in this life is but a knowledge of faith, ſuch a knowledge as is founded altogether on the teſtimonie of thoſe divine truths, which God hath revealed unto us, and not founded on any evidence or demonſtration of Scripture, for all the ſtreſſe of it lyeth on the ſtreſſe of divine revelation.

Manner. Sound for.

2 Beſides this *act*, there is I told you the *manner or the qualification of this Act*, and that is,

1. A *Sound knowledge.*
2. A *Sound faith.*

For this is a ſtep likewiſe towards happineſſe, a *ſound knowledge*, and a *ſound faith*, take both together, and to circumſcribe the ſoliditie and ſoundneſſe of knowledge and faith, I ſhall comprehend it in theſe two things:

1 *Due matter, and extenſion.*
2 *Due manner, and intenſion.*

Matter, extenſion, ſufficient, of neceſſuries.

1. It muſt have due matter and extenſion to theſe things: it muſt extend and reach to all thoſe things that are neceſſarie to bee knowne and believed: and then it is ſound knowledge and ſound faith, when it reacheth to all thoſe things that are neceſſarie, for whatſoever things are not neceſſary, but acceſſarie, a man may bee ignorant of them, yea and a man may erre in them, and yet bee not out of the way to ſalvation, nor in any danger ſimply, as concerning ſome things that are not clearly revealed, and of ſome things too that are clearly revealed, as it matters not whether or no we know the forme of *Noahs* Arke, or of *Salomons* Temple,

&c.

&c. But for thoſe things that are neceſſarie to ſalvation, ſolid knowledg and beliefe muſt reach to all thoſe.

Now there is a double neceſſity, as the Schools doe diſtinguiſh.

1. *Neceſsitas præcepti.*
2. *Neceſsitas medii.*

I do not intend ſo much concerning the former, as concerning the later, yet ſomething I will ſpeak briefly of either.

Firſt, for *neceſsitas præcepti, things neceſſary in regard that God hath commanded them:* and a thing may be neceſſarie to be knowne in a more rigid ſenſe, which is ſuch an one as a man cannot poſſibly attaine to the end without it. Neceſſarie as a precept.

2 *Neceſsitate medii, neceſſarie* as a *meanes*, the want of which, and the deprivation of which, will exclude a man from ſalvation. Now there are many things, *neceſsitate præcepti*, which a man is bound to know; it admits of a great latitude: every man is bound to imploy his wits and parts to get as much as may be, to be rich in knowledg, eſpecially ſome men according to the proportion of the place they are in; as the *Prieſts lips ſhall preſerve knowledge*, and therefore the command lyeth on them to read, and to ſtudie to attaine to this (as *Paul* exhorts *Timothie*:) and to get a further meaſure of knowledge then is neceſſarie for others; becauſe they are to be as nurſes to feed themſelves and others: ſo that there be many things neceſſary *neceſsitate præcepti*, to bee knowne: but yet a man may be ignorant of many things not neceſſary to Neceſſary as a meanes. Reſpectively.

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Absolutely.

ſalvation: and that I mainly intend, knowledge in things that are abſolutely neceſſary to ſalvation: Now it is a very hard thing, and Divines have been at a long ſtand about it, and much puzled in it, how to circumſcribe or innumerate, how to determine, what things, and how many are neceſſary to be knowne to ſalvation, which if a man know not, he is out of the way to ſalvation, and not in a poſſibilitie of ſalvation, I ſay, it is a very hard thing to doe this in particular, to goe and point out every one that is neceſſary to ſalvation abſolutely: but I conceive this to bee neither a materiall nor ſatisfactorie way, there be ſome things which God hath required of abſolute neceſſity to be known, as that *without faith it is impoſſible to pleaſe God*, or to come to attaine ſalvation, and I would reduce all to that, namely, *to all thoſe truths of God, which if a man know not, hee is not able to produce and act a ſaving faith*: ſo that he may rightly and cordially lay hold on the Lord *Ieſus Chriſt*: all articles of knowledge without which this cannot bee done abſolutely, theſe and theſe alone, (no other things) are abſolutely neceſſary to bee knowne under pain of damnation, and loſſe of ſalvation: nothing I ſay but thoſe truths, which alone if I do know, I may be enabled and put in a competent ſtate to produce a reall act of faith in *Chriſt*: if I do know that I am *ſalvabilis*, if I have ſo much knowledge as to light me to *Chriſt*, as the ſtarre did the Wiſemen, ſo much knowledge as this, that will ſufficiently and ſafely lead me to *Chriſt*, ſo that I may be really united to, and incorporated in *Chriſt*,

ſo

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ſo much knowledge is abſolutely neceſſarie, and who ever hath, or hath not, is, or is not, in a way to, and a ſtate of ſalvation: there is no knowledge but this abſolutely neceſſary, *neceſſitate medii*, to grow and increaſe in: many things, as in regard of our place and the like is neceſſarie to bee known, *neceſſitate præcepti*, but not abſolutely neceſſarie as thoſe principalls are that doe belong to the covenant of God in *Chriſt*, and doe leade and inable a man to the exerciſing of a lively act of faith in *Chriſt*: Then knowledge is ſound, and ſo faith when it reacheth in regard of the matter and extenſion to all thoſe things that are neceſſarie, and wants nothing that is neceſſarie, but reacheth and comprehends all that is neceſſary to ſalvation.

Manner, intenſion.

Secondly, *knowledge may be conceived to be ſolid in regard of the intenſion* and manner of knowledge: now I will expreſſe that briefly in two things,

It muſt be { 1. *Subſtantiall, penetrative.* 2. *Operative, effectuall.*

Subſtantiall penetrative.

First, it is a *ſubſtantiall knowledge*, that is a ſolid knowledge: a man may have a ſuperficiall knowledge of ſome divine truths, which is ſo farre from ſinking into the heart, that it doth not ſoake into the braine, but only ſwimes on it: a man may have a little darke, and obſcure glimmering of things, but they cannot ſinke in deeply, nor are ſolid, whereby hee may apprehend and comprehend the depth of them: Now ſuch a knowledge as that is a man may have, and it may bee no way beneficiall to him, doe him no good, nor be any way uſefull to him towards the way to happineſſe

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and ſalvation: ſuch a fleetie ſwimming knowledge a man may have, but 'tis not ſolid, unleſſe it bee ſubſtantiall.

Effectuall operative.

Secondly, as it is ſubſtantiall, ſo it is *effectuall*: and if this be defective I cannot conceive it to bee ſolid: for as for my owne part, I could never comprehend that which Divines have gone about, to be able to put a characteriſticall difference in the nature of knowledge, that a man may bee able to ſay ſuch a knowledge is, and ſuch a knowledge is not a ſaving knowledge, but only as I uſe to expreſſe it in this ſimilitude (which ſeemes very fit) in the ſunne: the Sunn is the moſt glorious bodie which is in the heavens, but the Moone hath the next degree to the Sunn in appearance, yet according to the rules of art, many ſtarres exceed the ſunne in magnitude, but the Moone hath only the advantage of neereneſſe to the earth, which doth make it appeare ſo great: but yet though the Sun be the more glorious light, and the Moone ſomewhat a faint, and weake light, which a man may behold, whereas hee cannot the Sunne: yet this light of the Moone hath this peculiar propertie, which he doth more than the Sunne (I ſpeake by way of ſuppoſition) the reciprocall ebbing and flowing of the Sea depends on the change of the Moone, and the Moone which is the weaker light, hath a peculiar propertie in regard of its influence on thoſe bodies that are humid, ſo as that all watry bodies here below depend more on the light of the Moone, then on the light of the Sunne: Now to apply the compariſon, for I

ſtand

ſtand not much to confirme or deny much the philoſophicall diſtinctions; There may be as excellent light which may not be ſaving, for I cannot difference it in light: a wicked man may be a great Rabbine, and underſtand Divine things with a glorious eye like the Sunne; and there is no characteriſticall difference in it, but it is the influence of it on thoſe lower bodies, as the Moone hath the greater influence, though it be the weaker light: So knowledge let it be what it will, if it be good and ſaving, it hath an influence on the ſoule. There may bee a great deale of knowledge which is not vitall and practicall; which carrieth not the heart and affections along with it, and they that have it, have not ſaving knowledge, but they that have the leaſt degree of knowledge, ſo it bee ſuch as hath an influeuce to draw the heart and affections along with it, to love God, and obey God, though it bee I ſay in a leſſer degree, and a weaker light, yet it is indeed, ſolid and ſaving knowledge: ſuch a knowledge as that, which I can ſay it is a ſubſtantiall and a penetrative knowledge, that it doth not ſwim in the braine, but that it doth comprehend thoſe things, not only ſlabber them over, but it is officiall and operative, and that indeed is the moſt characteriſticall and intrinſecall difference, and it is that which is indeed ſaving knowledge, whether it bee in a greater or leſſer meaſure, ſo it be operative and effectuall on the affections and actions of men: this is the firſt thing in the explication, and belongs to the firſt branch *viz. of underſtanding*, which comprehends knowledge and beliefe.

2 Now

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Soveraigne feare and love.

Now the ſecond followes, as there muſt bee ſolid knowledge and beliefe, ſo there *muſt bee ſoveraigne feare and love of God*, which depends on the former, for then I know knowledge hath done his worke ſavingly, when it hath raiſed up, and wrought on the heart and affections: and among other affections, to ſpeake only of thoſe two, which are indeed the maſters of all our affections, and which in regard of the relation betweene us and God, are moſt predominant, and which are moſt frequently uſed and named in Scripture (though I doe not exclude any other) for if the heart bee won, it is impoſſible but all the reſt of the affections muſt wait and give attendance on that.

The Act.

Feare.

Love.

1 Conſider the *Act*, there muſt be *feare of God, and love of God*: our knowledge muſt work ſo farre as to bring us to a holy feare, and a holy love of God, not in that ſenſe in which it is ſometimes taken, not properly a flying away from ſome evill which is eminent, and which we are in danger of: But it is an intentionall feare, that holy awe and reverent reſpect we beare towards God, in regard of the inward excellencie, and greatneſſe, and majeſtie of God, that a man ſtands in awe of, and feares the name of the great God of heaven and earth: And in regard of the excellent ſweetneſſe and goodneſſe of God; there is not only magnitude, but alſo pulchritude in God: hee is not only majeſticall to cauſe all to feare him, but he is alſo as full of love and grace to draw all in love unto him, and both theſe muſt be placed upon God.

Manner.

2 The *manner*, it muſt be a *ſoveraigne* feare and love:

love: as there muſt be feare of, and love to God, in regard of our diſtance from God, and his love to us, ſo this muſt be ſoveraigne; and there be two things that I comprehend under it in regard of the manner.

1. *A Son-like feare, and love.*
2. *A Soveraigne feare and love.*

Son-like feare and love.

Not ſlaviſh, wire-drawn, and compelled affections: when our affections are extorted and drawn by force, without any naturall ſympathie; but it ſhould be a kindly, and a ſonne-like affection towards God: our affections muſt bee melting and dropping towards God, and then it is the beſt, as that honey is the beſt and ſweeteſt that drops out of the combe: And that which is the maine, as in all other things, and which I deſire every one to conſider (for as I often ſay, *Nunquam nimis dicitur quod nunquam ſatis diſcitur*, a man cannot ſpeak that too often which we can never learne too well) that is (as in all other things) God requires the *Soveraigntie of the heart* towards him, ſo that wee ſhould have the ſoveraigne feare and love to him: to feare him as ſome pettie thing, that is not ſufficient, but wee muſt feare him above all things: nor to love him as ſome pettie good, but (although it be a hard point and difficult to reaſon) as our Saviour *Chriſt* ſpeaketh, *Except a man hate father and mother, &c.* that is all relations, even the neereſt relation and bond: if our love to God be not ſuch as ſwallowes up all theſe when they come in competition, when they ſtand in conjunction, it is not only deſirable, but when they

Soveraigne feare and love

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come in competition it injoyned, a man muſt love God, as that hee muſt love nothing elſe in compariſon, *Thou ſhalt love the Lord thy God with all thy heart*: that is the qualification of our affections, they muſt be ſet on God, and they muſt bee Soveraigne: and this is the ſecond thing which puts a man in the way to ſalvation and happineſſe.

Syncere tepentanue and obedience.

3 The third thing follows in order, ſound knowledge and beliefe, joyned with ſoveraigne feare and love, and both theſe *crowned with ſyncere repentance and obedience*, make up the perfect way to all happineſſe.

It is not poſſible where knowledge is ſaving and right, but that it ſhould worke on the affections, and where knowledge and affection is regulated, they will expreſſe themſelves in action: now this is the ſumme of all action, *repentance and obedience*: I mention them firſt, and then the qualification of them, they muſt be ſyncere.

Act. Repentance.

Firſt, for the *act of repentance*, it was not neceſſary, nor is not in every ſtate, as in the ſtate of innocencie, it was not required, for there was no need of it: but only in the ſtate of the fall, and therefore I paſſe by that, and only inſtance in the other, for ſo farre as repentance is a ſorrow and mourning, it comprehends under it the right ſetting, and rectifying of the affections: if love bee ſet right, and feare be ſet right, then all the affections will bee ſet right on God both of ſorrow and joy: and the maine thing in repentance (if it be right) is good reformation and obedi-

ence

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ence, and therefore to ſpeake onely of obedience.

Now obedience is twofold.

Obedience. Morall, Legall.

1. *Morall* and *Legall* obedience, to the Law of God.
2. *Evangelicall*, to the Goſpell of *Chriſt*.

Evangelicall.

We muſt obey both theſe, wee muſt obey all the *Commandements* concerning the *Law*, and concerning the *Goſpell*: and that I generally propound, we muſt obey God in the morality of them, which muſt continue to the worlds end: But that which I ſpeake of, ſhall be rather concerning the qualification of both theſe, and that is ſyncerity.

Manner. Syncere.

2 The *manner* or *qualification* of repentance and obedience, I expreſſe in one word, when I ſay they muſt be *ſyncere*: now three be two things that I expreſſe concerning that.

1. *Intrinſecall characters.*
2. *Extrinſecall cog nizances.*

By theſe two, ſyncerity will diſcover it ſelfe, and a man may know whether his obedience bee ſyncere or no.

Characters.

The *Intrinſecall Characters* which make up ſynceritie as the maine, are threefold.

1. The *Riſe* and *Fountain* whence they flow.
2. The *Rule* whereby they are guided.
3. The *Race* and end whereunto they are directed.

Riſe.

1. When all the actions of our obedience riſe

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from a right fountaine and a right principle, *viz.* a *perfect heart*, endowed and enlightned with knowledge, and inflamed with heavenly and divine affections, ſo as a man produceth obedience in ſtrength: when a man doth obey becauſe hee hath a ſonne-like ſpirit in him: when knowing what the will of God is, being enlightned in his knowledge, and believing it to bee the Word of God, his heart is brought to feare and love God: and therefore he deſireth to ſhew both theſe in the fruits of obedience to the will of God, and doth all his actions out of this principle, not out of any falſe reſpect (as the Wind-Mill) ſtand and goe by the breath of men: not out of ſingular reſpect for mans ſake, or the lawes ſake, or their Princes ſake: like as it is ſaid of ſome, *the vertue of ſome lieth in the ſpectators eye*: they doe it to approve themſelves to them that looke on: wee muſt not doe what wee doe for by-reſpects, but then wee doe that wee doe, ſyncerely; when all that we doe ariſeth out of this fountaine of holy feare and love unto God: this is one of the intrinſecall characters, characterizing the ſyncerity for obedience.

Rule.

2 And as a man may know it by the principle and riſe: ſo ſecondly, wee may know the ſynceritie of our obedience by the rule according to which we goe: when as a man makes the *Word of God* the rule and ſquare of his actions, and hee hath a conſcientious eye caſt on the word of God that hee draweth his line by it; as a man would draw a line by a rule, and doth every thing ex-

exactly with reference to the will and word of God, then it is ſyncere obedience: then I ſay when it is perpendicular and exactly to the Law of God and the Word of God, and in reference to, and relation with that. SER. VI.

3 And thirdly it will bee ſyncere in regard of the *Race* and *end*, when our obedience is elevated to the right end, the glory of God: when a man doth all out of holy affections towards God, and therefore for his guide takes the rule of Gods Word to guide his obedience by, and to ſquare all his actions in all his life by: and then lookes up and is elevated to the right end, the glory of God: *That his light might ſo ſhine before men, that his Father may bee glorified* which is in Heaven: when hee doth all not for ſome worldly reſpect, or for himſelfe, but is raiſed through all thoſe tranſparent things, and lookes through them all to God: And as the ſtone through the liquid aire, ſo hee lookes above all theſe things and poizeth to, and lookes to, as his end, the glory of God; that hee may approove himſelfe to God, that God may bee glorified in all his actions by his obedience: obedience is right, intrinſecall, in theſe three reſpects: and theſe are the intrinſecall characters of the ſynceritie of obedience. Race.

2 There are *extrinſecall cognizances*, by which a man may bee knowne to the world to bee ſyncere, for by this only, his owne ſpirit and that Spirit which ſearcheth the ſpirit, can judge of his ſynceritie: and ſo whether he doth the things Cognizances.

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which he doth aright or no : but now men cannot imagine of others by theſe markes ; for they cannot enter into a mans ſecrets, but yet there bee ſome outward badges, by which men may judge of our ſynceritie, and by which it may bee apparent to all that we are ſyncere, and they are theſe two.

1. *A Current univerſalitie.*
2. *A Conſtant perpetuitie* of obedience.

Vniverſally curr.nt, adequate to the,

1. *A univerſall current* of obedience, reaching to whole latitude and compaſſe according to which wee ſhould goe, guiding the whole worke of obedience which God hath laid downe in his word for us to doe in theſe three reſpects eſpecially.

1. In reſpect of the *Act, eſchewing all evill, doing all good.*
2. In reſpect of the *Rule*, the *Decalogue, firſt and ſecond Table.*
3. In reſpect of the *ſtate, generall and particular calling.*

Act, eſchewing all evill, doing all good

Firſt, obedience if *ſyncere*, it is univerſall in reſpect of affirmative and negative obedience; in avoiding all evill and doing all good; when a man is conſcientious not only to avoid one evill, but all evill; and ſo farre as there is any difference, his watchfulneſſe againſt his owne iniquitie his owne evill, his owne darling ſinne : hee is as nice to avoid, as watchfull to prevent, as harſh and bitter againſt that as any : And when hee reacheth

reacheth out, not only to all negative Divinitive, but to all affirmative, and to doe all good, to doe what ever God commands, to doe every dutie in particular, and to extend and reach himſelfe to all duties in generall, that is one thing in the univerſalitie.

2. Obedience if ſyncere, it is *univerſall to the whole Law*; when a man lookes on the duties of holineſſe, and righteouſneſſe, and is conſcientious in walking with God, and in his addreſſe towards God in his ordinances, wherein God is pleaſed to give him the meeting; and to diſcover himſelfe to him; and doth performe thoſe duties of holineſſe that God requires of him: Neither doth hee doe this onely towards God, but towards the whole world too; as hee thus walkes in the wayes of holineſſe towards God, in the firſt Table; ſo hee walkes in the wayes of righteouſneſſe towards men, with a care and conſcience of all righteouſneſſe, in the ſecond Table: not only doing no injurie, but on the contrary, excelling in charity. Rule, Decalogue: firſt, ſecond table.

3. The laſt thing in this univerſalitie, is in regard of a *mans ſtate, calling*, in which hee is; when a man walkes in an univerſall obedience, not only in his *generall* calling as a Chriſtian (which may bee ſufficiently circumſcribed by what hath beene ſpoken) but is conſcientious in his *particular condition* and calling in which God hath ſet him: as a Miniſter, a conſcientious Miniſter, as a good Chriſtian; and ſo a wife, a conſcientious wife; and ſo a childe, a conſcientious childe, and a ſer- Seate in generall, particular calling.

a ſervant, a conſcientious ſervant, and a maſter, a conſcientious maſter, as well as a good Chriſtian, and ſo all other relations that God ſets a man in, when a man is conſcientious not only in ſome generall way, in a certaine ſtage like a poſt-horſe; but when God puts him on particular relations and duties, he is conſcious in generall and in particular duties too in all the particular relations God hath put him in: this is one of the firſt caracteriſticall cognizances *viz. univerſalitie.*

Perpetuitie Conſtant.

The ſecond characteriſticall cognizance followeth, and that is *conſtant perpetuitie*: when a man keeps a conſtant tenour that is not for a fit or a ſpurt, not like ſome men, who will be for a fit, or in a humour, in a mind to goe to heare a Sermon, but they are not conſtant, and ſo for prayer and faſting, and the like; but hee is conſtant in good wayes and will ever live and die in them: not like a man that takes up reſolutions and hath many good intents, but is like a *deceitfull bow*, or the *morning dew*, and ſo ſtarts aſide, and all vaniſheth away, having no root in the ſoule at all, or having not root enough, as *Chriſt* ſpeakes in the Parable, they have not any vertuall ſtation or bottome, and ſo are like graſſe on the houſe top, and therefore bring no crop, come to no perfection: there may be ſome affections darted into the heart of a man, which are not incorporated in him, and ſome love, and ſome affections dart out again like lightning which guids not in, but rather leads a man out of the way: whereas a conſtant light guides a man: even ſo it is in this caſe, when a man hath ſome knowledge, and

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and ſome affections, and ſome reſolutions, which if they bee not incorporated and rooted in a man are nothing, but if they have a ſpring and a fountaine, there as it were, whereby a man walkes ſteadfaſt and continuall in a way of obedience in his ordinary courſe, then it is ſyncere; I know there may be failings, and many of the beſt Chriſtians may be ſometimes out of the way, as you know there is no traveller, but may ſtep out of the way, but it is as you know the phraſe, *animo revertendi*, and ſo the holy traveller to heaven may be out of the way ſometime, but what is his conſtant courſe, and conſtant endeavour, and his ordinary walk, mark that and that will be one of the extrinſecal cognizances, by which a man may judge of anothers ſyncerity, If I ſee a man walk in all the ways of God, that he knows, and loves, and feares and obeyes God conſtantly in his ordinary courſe, and that itis his bent and trade and project and deſigne to doe ſo in his whole life, this is an outward evidence and a very good one of his ſyncerity, and the ſyncerity of his obedience, which is the qualification of the third ſtep in the way to happineſſe, and thus you have the explication of the point in the particulars.

The ſeventh Sermon.

Psalme IV. VI.

There be many that ſay, who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.

WE are on the point of happines, the laſt time wee came to the way to attaine it; and the point you may remember was this, *viz. Sound knowledge and beliefe, joyned with ſoveraigne feare and love, and both theſe crowned with ſyncere repentance and obedience, guided by the line and light of the true religion, is the only way to true happineſſe.*

Wee have paſſed over the explication of the point in the particulars of,

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1. *Knowledge and beliefe*, with their qualification: *ſoliditie.*
2. Of *feare* and *love*, with their qualification: *ſoveraigntie.*
3. *Repentance* and *obedience*, with their qualification: *ſynceritie.*

Which was the firſt thing I propounded in the explication of the point.

In generall.

2 We ſhall now come to adde a word or two of the ſecond, and that is to take up all theſe, and to ſay ſomething of them in the *generall*, having opened them already in the particulars.

And there bee but two things, that I ſhall but touch in a word.

All theſe are required.

1 All theſe *are required* take them together, not one of them alone is ſufficient, but all of them joyned together, to make up the perfect way to true happineſſe: they are all of them in their places of abſolute neceſſitie, and without any one of them a man cannot attaine to that happineſſe that we aime at.

Abſolutely.

1 All theſe are required abſolutely: Take them diviſively, every one of them by themſelves, and a man ſhall ſee a great, nay an *abſolute* neceſſitie in every one of them: *Knowledge and Faith* are neceſſarie as the very *foundation* and ground-worke of the whole building: *Repentance and obedience*, they are neceſſarie too, as the very iſſue and *product* of all, as the evident demonſtration of the other: *Love and feare* thoſe holy affections of the ſoule, they are neceſſary too, as the very *vitall things*, wherein I

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conceive grace doth principally consist; it is that which demonstrates that our knowledge is saving knowledge, when it hath won the heart, and wrought on the heart and affections, and it is that which giveth the beautie to all our actions; it is the life, and vigour, and grace, and glosse of all that is in them. The actions donne of themselves, though they issue from a right root of knowledge and faith, yet they have no worth, nor are not in the way to happinesse, they are but splended acts, but *splendida peccata*, except they arise from this: so that wee see every one of them is necessarie, all in generall, and every one in particular have a plaine evident necessitie.

Comparatively.

2 But yet if wee should speake *comparitively*; which of all these were the most necessarie, and wherein lyeth the principalitie of these, I conceive in this former respect, every one of them may claime a principalitie, and may goe for a principall: But yet simply and absolutely, the most characteristical of all these is the *qualification of the heart and soul*, the *changing and turning of the affections*: when the byas of them is set to God-ward, and heaven-ward, there lyeth the principall: No knowledge for ought I can understand (as I intimated the last time) cannot in the nature of knowledge be termed to bee a characteristicall thing, to bee a notionall thing for a difference: a man may have a great deale of light, and understanding, and yet bee out of the way to heaven, and true happinesse. No

nor

nor actions which are ſurer ſignes than knowledge, theſe cannot bee characters of being in the right way to true happineſſe; for a godly man may bee (as I often have expreſſed it) like a tree which may have life in it, when it hath neither fruit nor leaves on it; as in the winter time: ſo that I may not define a tree, a living tree by the fruit and leaves, as though the maine character and *criſis* of life were tyed on that, for that is a thing which in ſome ſeaſon may bee wanting, and yet the tree may be and is different from a dead ſtake in the ground: a dead ſtake wants the ſpirit of life at the root, and therefore come in the winter ſeaſon and you ſee nothing, and come in the heat of ſummer againe, and you find nothing, dead ſtill, and withered, and ſprings not out; but a living tree, he, though ſome time hee bee hindred for want of the externall favour of the heavens, that it doth not produce his leaves and fruit; as in the winter time, yet when the heavens looke faire and ſmile on him, and the Sunne returnes in the ſpring, then it ſhews the head and life: And ſo it may be with a godly man, actions are not ſo infallible characters a man may be a living man and yet in a ſown, no action left in him: a man may be a living Chriſtian, and yet be in ſome deficiencie of ſpirit, and in ſome ſown, his ſpirits bound up, and is not in caſe for action, alwayes in any kinde: and beſides there is more required, then action, to the conſtitution of grace to ſet a man in a true condition.

So that I conceive of all theſe the maine thing and the principall, is the right ſetting of the heart and affections on God, that is the principall, though every one of them in their ſeverall kindes are neceſſarie, knowledge as leaves, and actions as fruits in their ſeaſon; theſe are ſo neceſſarie too, that I would rather decline compariſons, but yet when I come to make the moſt exact ſearch and tryall, eſpecially of living; the beſt way is to feele the pulſe of the affections, and they are the moſt certaine ſigne of life. And this is the firſt thing I deſire to adde to all the particulars, in a generall conſideration; there muſt bee all had; both *Knowledge*, *Affections*, and *Obedience*, all are required.

Muſt be regulated by the light and line of true religion

2 But there is an other thing, and that is, *All theſe muſt be regulated according to the light and line of the true religion:* It muſt bee ſuch a knowledge, ſuch ſound knowledge; ſuch affections, ſuch ſoveraigne affections; ſuch repentance and obedience as are preſcribed, and as wee are inabled to performe and exhibit unto God, by Gods light and line, by the line and regiment of the true Religion. I propound this clauſe in the point, becauſe it comprehends all theſe particulars, as you ſhall ſee.

Now there be two things that I expreſſe concerning it.

None but that can teach theſe

1 *There is none but the true religion can teach us ſuch a knowledge*, as will bee a ſaving knowledge, or ſuch *affections*, as will bee the reall holy affections,

ctions, or ſuch *obedience*, as will bee available to happineſſe; they are not to bee learned any where elſe, they grow no where but in the garden of Religion: ſuch a knowledge as is not illuminated with the higher light of the true religion cannot teach us theſe things, nothing but the true religion can doe it; the higheſt principles of nature or philoſophy cannot conveigh the knowledge of God, and ſo conſequently, not thoſe holy affections, nor that obedience, which are the way to true happineſſe, none but Religion, the true Religion, can teach us theſe things.

2 *The ſumme of all religion*, all that religion teacheth, *conſiſts briefly and compendiouſly in theſe things*: And therefore (this point becauſe I doe not meane in the proſecution of the argument to handle any notionall things yet) this point would helpe mee here in the *definition* and for the *diſtribution* of *Divinitie*, and thoſe notionall things that belong to the doctrine, and way of conveyance and delivering of thoſe doctrines that belong to religion: in ſumme, Divinitie may bee defined to bee that *Doctrine that teacheth the way to true happineſſe*, that is, the ſumme, and the maine parts of which it conſiſts, are partly *Theoreticall*, and partly *practicall*, it containes things to be knowne and believed, and things to bee done and practiſed: the whole ſumme of Religion is reduced to this. Now though I expreſſed the point in things to bee knowne, and affections to be had, and then things

Theſe are all that that teacheth.

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to be done : yet these three may be circumscribed in the other two: the affections may bee included in the matter of knowledge according to the use of Scripture, for that knowledge the Scripture accounts as no knowledge, that doth not carry along with it sutable affections, and therefore the rule is, *Verba sensus denotant affectus* : or else affections may bee comprehended under the practicall part, things to bee done, for there is not only the thing to be done, but the manner of the doing of that thing, as out of holy affections: for that is one of the principall praises of Religion, it lyeth in the right regulating of the affections, and the setting of them aright: So that I say this distribution into these, that Religion comprehends and teacheth no more but these three, nothing but the right knowledge of God.

And the right affections we ought to have towards God.

And the right actions and obedience that wee ought to exhibit unto God; All is comprehended under these three, and it comes to the same effect if it be laid down in these two.

1 *Things to be knowne and believed.*

2 *And things to be done and practised.*

And the ancient contraction of Religion was nothing else, but, *Rectus de Deo sensus & rectus cultus:* the right apprehension of God, and the right way of worshipping and serving of God, this they made the very summ, and pith, and substance of Religion.

Now this is all I desire to adde in the generall to

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to the particulars, and having thus explicated the *ſubject* of the propoſition both generally and particularly, I come to the *predicate* of it.

Predicate. These are the way to happineſſe.

2 Now concerning the *predicate* of the propoſition I have expreſſed,

{First in *generall*, and
{Second in *particular*.

The *true Religion in generall*, or which is the particular of the true Religion, *the right knowledge and affections of, and obedience unto God*, affirme which is the only way to true happineſſe, that is the predicate: But here wee muſt enquire,

What way. Sufficient. Effectually. Only.

1 *What kinde of way it is* which is the *ſufficient* way, both effectually and ſingularly; it is the only way and the effectuall way, for the attaining of happineſſe.

Neceſſarie.

2 It is the *neceſſarie way*, it is ſuch a way, as happineſſe may be had only by it, and cannot be attained without it.

To what happineſſe.

2. *What happineſſe?* I ſhall expreſſe it in a word I comprehend it in the point.

True.

1 The *true happineſſe*: not a vaine and imaginary happineſſe, not a painted happineſſe, or the dreame of happineſſe, but the thing it ſelfe, this will bring a man to the reall, ſolid, and true happineſſe.

All.

2 *All happineſſe*, it leads not to a peece, but to all happineſſe, and all the degrees of it, both the *inchoate* in this life, which conſiſts in thoſe taſts of heaven which the ſoule hath, and that more obſcure communion and fellowſhip that

Inchoate

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we have with God; in the light of his countenance and the assurance of his favour, in the sealing of the pardon of our sinnes unto us, and that we are reserved in a state of grace with him.

Consummate.

And also the *perfect and consummate happinesse*, which is to be expected in heaven, which beside and above that, which we have here, hath a more full and entire union with God, a more close fellowship with him, with an apprehension of all other good that may make up, and compleat the nature of man, and satisfie every desire of the soule, and every desire of the bodie too; there is no such happinesse here, but it is mixed with some defect, though yet it be the true happinesse in the maine, in that it is the possession of God, which is the principle, and which is true happinesse, though it bee not in that excellent manner as it is in heaven, where a man shall injoy God in every kinde, taking away all wants, and adding every perfection that is compleat and perfect happinesse: And now the walking according to this rule or line of sound knowledge, and soveraigne affections, and syncere obedience unto God, it will bring a man to that inchoate happinesse, so much as wee are capable of here; and to the consummate happinesse hereafter, and thus you have the explication of the point.

Proofe.

2 The *Probation*: I shall be very briefe in the proofe and demonstration of the point, because I take it a very cleare truth, without any superfluous elaborating of the demonstration of it.

First

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First of all therefore for the *in* that it is ſo, it is ſo cleare.

Scripture.

1 The *Scripture*, as that at the firſt wee may ſee this, as the way that God hath chalked out for the obtaining of happineſſe, I will propound it in a double conſideration.

Diſtinctly.

1 Take all of them diſtinctly as I have mentioned them, take the particulars ſimply by themſelves, and there are ſome places of Scripture that intitle happineſſe to each of theſe, the knowledge of God, the loving and fearing of God, and the obedience and obſervance of God is happineſſe: onely let mee premiſe one caution by the way: when the Scripture doth aſcribe happineſſe to every one of thoſe, and ſo makes any one of theſe the way to happineſſe, they muſt not bee taken in oppoſition one to the other, but in conjunction, and ſubordinate one to and with another, as for example, *Iohn* 17. 3. *This is life eternall to know thee the only true God, and Ieſus Chriſt whom thou haſt ſent:* this is the way to life eternall, and ſo farre the way that it is life eternall, giveth a man in part a poſſeſſion of life eternall, which intimateth that when a man is once in the way, when a man hath once a beginning, there will bee a perpetuitie in this cauſe, or elſe the thing cannot bee ſaid to bee life eternall, ſo that knowledge is ſaid to bee the way and poſſeſſion in part of life eternall: But there you muſt not take it to bee a bare knowledge, but ſuch a knowledge as wee ſpake of, that is in conjunction with holy affections, and both of theſe toge-

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ther doe produce fruitfulneſſe, holy actions and obedience.

And then againe for the other two, *feare and love*, happineſſe is aſcribed to either of them: tho to adde this caution by the way: the old Teſtament ſpeakes more often in the language, of *feare*, and the new Teſtament in the language of *love*, as in the *Prov*, 1.7. *The feare of the Lord is the beginning of wiſdome*, wiſdome as you ſhall ſee in every place, is ſet out as the ladder to happineſſe; the feare of the Lord, is the firſt ſtep in that ladder: or (for the word * will beare both) the higheſt top, as well as the firſt ſtep, the principall thing, ſo the margent reades it, and the word will beare it, there it is aſcribed to the feare of God, and ſo in infinite places of Scripture.

ראשית.

And it is aſcribed to *love* too, in that place of the *Romans* 8.28. *All things worke together for the beſt to thoſe that love God*: they are in a condition of happineſſe, in a way to, and in a poſſeſſion of happineſſe that love God: but now you muſt not take either of theſe in oppoſition to knowledge, or without knowledge, for without knowledge of God, theſe affections cannot bee wrought, nor have any acceptance, nor countenance: but you muſt take them in conjunction.

And ſo moſt frequently the Scripture aſcribes happineſſe unto *obedience* alone, as to name but one place, that in *Pſalm* 15. where the inquirie is made, *Who ſhall come into Gods Tabernacle*, who ſhall be the happie man here and hereafter? the an-

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anſwer is, from *obedience:* he that walks according to the rule and line of obedience, he that *abſtaines from evill and doth good,* he *that walketh uprightly and worketh righteouſneſſe,* in the ſumme of the Pſalme happineſſe is aſcribed to obedience, but ſtill obedience flowing from holy affections, and guided and directed, and firſt ſet aworke by the knowledge of God.

Conjunctly.

2 But now take them *conjunctly*; ſometime two of them are joyned together, and ſometime all three: I will give you an inſtance of ſome few places of either. Somtime *knowledge* and *obedience* are joyned; knowing and doing; knowing God, and doing his will are joyned together, to make up happineſſe, as in *Ioh.* 13. 17. *If ye know theſe things, happy are ye if ye do them:* there is happineſſe, or, at leaſt, the way of happineſſe; There is firſt ſuppoſed, if you do know him: the knowledge of divine things is the very firſt ſtep to and in the way to happineſſe: but that is not all, if you know theſe things, and do them: this is that which makes up the perfection of happineſſe; the tree of knowledge and the tree of life make up the perfect garden of paradiſe: but both muſt concurre.

And as knowledge and obedience are joyned together, ſo ſometime *knowledge and feare:* as to inſtance in the *Proverbes* 9. 10. *The feare of the Lord is the beginning of wiſdome* (as the firſt Chapter had it) and he that knowes him, or the *knowledge of him is underſtanding: i.e.* perfecting underſtanding, ſound underſtanding, which will be

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as the very ſpring which leads a man to happineſſe, and put a man in the certaine way to it: there is *feare and knowledge* joyned together.

And ſometime *feare and obedience* are joyned together; and that frequent, as *Deut.* 5. 29. *O that there were ſuch a heart in my people, that they might feare me and keepe my commandements alway: that it might go well with them*, &c. There the way of happineſſe that God intimates in that place, is made up of theſe two, *fearing and obeying*, fearing God, and keeping his commandements; a heart to feare him, and a heart to keep his commandements; affections ſet aright, and actions flowing from them; and ſo in *Eccleſiaſtes* 12. 13. *Let us heare the end of all*, having diſcourſed before diverſly *pro* and *con*; negatively and affirmatively; this is the ſumme of all, even the whole deſire of man, *to feare God, and keepe his commandements*: the fearing of God, and keeping of his commandements, *i. e.* feare and obedience, happineſſe is placed in theſe. And ſo in the *Pſalme* 24. 23. where the like inquirie to that in 15. *Pſalme* being made, the anſwer to this queſtion, who is, or ſhall be the happy man? is made up out of theſe two, he that feares God, and ſerves him.

And to name but one place where all are joyned together, you have it in the 1 *Chron.* 28. 9. *And thou Salomon my ſonne, know thou the God of thy fathers, and ſerve him with a perfect heart, and willing mind*: he preſcribes that of the certaine trace a *Qd* path to happineſſe, which comprehends

hends all theſe ſtaires to make up a ladder to reach heaven, to reach happineſſe: *Know thou the God of thy fathers*; there is knowledge: and *ſerve him*; there is obedience: *with a perfect heart, and willing minde*; there are thoſe holy and ſoveraigne affections. So you have all the particulars I named before.

I ſhall not need to adde any more for the ὅτι: and but little for the διότι.

Διότι.

2 For the ground and reaſon therefore, two things will make it apparent; that thoſe things are a ſufficient, and a neceſſary, and an effectuall way to attaine happineſſe.

Happineſſe in Gods favour.

1 Suppoſing one thing, that the happineſſe of a man conſiſts in the favour of God; that it is that which will make a man happy; that the light of his countenance ſhining upon a man, is the onely thing which will make a man happy: ſuppoſing this, I ſay in the firſt place, which we have already proved. Then,

Gods favour by theſe.

2 It is a cleare caſe in reaſon, that theſe three are the *onely meanes*, yea a *perfectly ſufficient* meanes to make the ſoder and the union between man and God, to bring a man to the poſſeſſion and fruition of God, (for this comprehends the whole man) ſo that the whole man is poſſeſſed of God, and inflamed by God, when his underſtandings know him, and ſee the excellence that is in him; and when the affections of his heart cleave to him; and cloſe with the moſt ſoveraigne affections of feare and love, and then when all his whole man is at the command of this

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this knowledge, and those holy affections; to be members of righteousnesse, walking in a course of obedience to him; so as that we exhibit the whole man unto God; then we come to have a possession of God: and this makes up to us a perfect union to, and fruition of him in such a manner as the creature is capable of, and so consequently this brings a man to true happinesse.

I will not inlarge any more in this, because I suppose the thing is cleare: to come therefore to the application.

Application.

And here be some things which I shall but give the meere hint and mention of, leaving them to your farther meditations, and so to passe to some other things, at which I aime more.

Vse 1. Confutation.

This being therefore a truth, and rightly understood; in the first place it may serve for a *full confutation* of all those erroneous conceits and fancies that men may take up concerning any way to happinesse besides this: The world usually counts religion one of the most unprofitablest things in the world, as appeares by their speeches, which are such as this; What is it good for? I tell thee what it is good for, it is better then all those things you hunt after: for they will never put you in a way of happinesse: but walking in the way of religion puts you in the way of happinesse alone; it is onely the knowing, and fearing, and loving, and serving of God (which is the summe of the true religion) that is the plaine path-way of happinesse: this therefore confutes all those ignorant conceits that

that the blinde nature of man, the blinde underſtanding of man is ready to fall on, and to be ſeduced and drawne away by, as it were with *ignis fatuus*, which, as ſome fable, drawes out of their way in the night. This I ſay, confutes all thoſe falſe and erroneous conceits of the way to happineſſe.

Conviction.

2 This may ſerve for *conviction*, to convince a great many; and I pray God there be none here among us whom it may concerne; as I ſuppoſe, none will thinke it uncharitable in me to thinke that there may be ſome: for when the ſonnes of God appeared before God, Satan ſtepped in amongſt them; and there may be ſome that are not the ſonnes of God: But if there be any ſuch here, let them know here is a cleare conviction, that there be many, even within the compaſſe of religion, that do pretend towards it, that are not in the way to happineſſe: they have nothing of it here, they have no beginnings of it here, nor are they ever like to have the full perfection of it hereafter, however they pleaſe themſelves in their owne conceits and imaginations: for a man may eaſily evince it, and convince them of it, if they want any of theſe things which we have mentioned; and much more, if they want all of them: they are diverſe: to inſtance but in one of the branches, *viz.* in the branch of *knowledge*, which is the very firſt introducer in the way of happineſſe: He that hath not a ſound knowledge of the *nature of God*, and of the *will of God*, at the leaſt the ſubſtance of the covenant;

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and that in ſome degree of profunditie, ſolid, and ſubſtantiall, the meere ignorant man that knowes not theſe things, is hereby convinced that hee is out of the way to happineſſe: and which is worſe, I am afraid, even in theſe times of knowledge, (though it bee a ſhame it ſhould bee ſo, and a griefe to thinke on it, that it is ſo) I am afraid, I ſay, that there be many men, not only of the poorer ſort of people, that by reaſon of the meanes of their condition, have no generous thoughts in themſelves, nor looke after matter of knowledge, who cannot ſo well appeare in the uſe of the meanes, I meane, come to Church, in that they have not time to ſpare to come, nor underſtandings to reach what they heare when they come. But beſides theſe, I am afraid even many men and woemen, in gaudie coats, and gay cloaths, yea, and I am afraid too many, that are of good intellectuals, and underſtanding for other things, as for the world, and their Trade, for plentie, and honour, and riches, and as we uſe to ſay of a Top, the keene point of it is towards the earth, but it is flat and dull enough towards Heaven, and heavenly things: I am afraid, I ſay, that they have not at leaſt a ſound and ſolid knowledge; but content themſelves either with none at all, or at beſt, very little; though they know other things, yet they care not for religion; or if they doe, they content themſelves with a ſuperficiall ſwiming knowledge, or ſome generall knowledge of God. But certainly beloved, know, that they that

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that have not knowledge, and a competent degree of knowledge in ſome meaſure and degree of the maine things of Religion; theſe men muſt needs bee cleane out of the way to happineſſe, that is a cleare truth. But I ſuppoſe many men will eſcape this conviction, and when they come at this doore, they are, it may be admitted, they paſſe now, and it is true, it may bee they have knowledge in theſe times of knowledge, yet know, that many men that have it, ſhall at laſt be kept out: for ſuppoſe it, come but to examine their *affections*, how their hearts doe ſtand towards God, eſpecially in the degrees of it: where is the ſoveraigntie of the affections, of feare and love, to love God, and to feare God above all, certaine this is a cleare caſe, where this is wanting (as in many it is I feare) knowledge will not give entrance into heaven, they will not bee admitted at this doore: ſo that it is a cleare caſe, they that doe want holy affections, and that in ſome degree and meaſure of ſoveraigntie, they that want theſe are cleane out of the way to happineſſe, though they have a great deale of knowledge.

And laſtly, which is indeed the maine triall is by the pulſe. The Phyſitian uſeth to trie the condition of the Patient by feeling the pulſe; and though there bee one through the whole bodie, yet notwithſtanding hee takes the pulſe at the hand: So indeed, the greateſt tryall, the moſt viſible tryall is by *our hands*; by our actions and converſations: they that walk not in a courſe

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of obedience unto God, of ſyncere obedience, univerſall obedience, perpetuall obedience, obedience ariſing and flowing from a high principle of love and affections towards God; according to the rule of his Word, and aiming at his glorie: they that do not this in ſome meaſure, they are here convinced that they are not in a way of happineſſe, for the way of happineſſe is made up of theſe three, knowledge, affections, and obedience, as ye have heard at large: I will adde no more of this uſe, but come to the next, and only in a word.

3. *Vſe.* Examination.

This ſerves for a *ſad and ſerious examination*, by which we may trie our owne eſtate and condition, whether we be yet in the way of happineſſe or no. And I beſeech you, doe not you deceive your ſelves, in a point of ſuch conſequence, look you have a good Card or Compaſſe to ſaile by, againſt you come to the tryall of the buſineſſe: As I have ſaid ſometimes of Scholers that make verſes, though they will not trie them themſelves, nor ſcann them, their maſter will: you were as good ſcanne your lives, as God, for God will ſcan you, before he admit you into heaven, and happineſſe: you were as good therefore to trie your ſelves, for I ſay, God will ſay, *friend, how cameſt thou in here*, what right or title haſt thou to this place of heaven without thy *wedding garment?* except you bring theſe things that God requires, there will be no admittance: and though you outbrave and outface the Miniſters, yet when the Lord of the feaſt comes, hee will trie.

trie. I beſeech you therefore be ſo wiſe as to trie your ſelves: Trie your ſelves by your *knowledge*; trie your ſelves by your *affections*; trie your ſelvs by your *actions*; if you find it is not ſo with you, as I have ſaid, doe not I beſeech you, looſe the realitie of heaven, for a fancie; do not let goe the realitie, while you hugg the ſhaddow; as the Dogge in the Fable, who did let goe the bone in his mouth to catch at the ſhaddow hee ſaw in the water; take heed I ſay, you doe not looſe the realitie while you catch at your fancies, and relie on them: but this is not that which I intend.

4. *Vſe.* Reprehenſion.

Are theſe things I have ſpoken of the way to happineſſe? Then it is a *juſt reproofe* that meets with every one, more or leſſe; why doe not we proſecute this way more earneſtly then? and why are wee ſluggiſh in this way? is it not the way of happineſſe? why doe we not labour and endeavour after knowledge? why doe not wee labour to raiſe and elevate our affections to a high pitch towards God? Why doe not wee ſtrive to abound in the worke of the Lord? and make our calling and election ſure, by adding one grace to another, one action of obedience to another; to ſcale heaven, climing up from one round of the Ladder to another, and ſo be going upward ſtill? O that wee ſhould bee ſo ſluggiſh and ſlow in theſe things, that make ſo for our happineſſe, that are indeed (as wee have prooved) the way of happineſſe! when on the contrary ſide, wee are laborious enough, and too much

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much after theſe things, that are not for our happineſſe, tend not to it:

-----Tanquam hæc ſit noſtri medicina doloris.

Wee hunt after worldly things as though they would make us happie: but alas wee are to conſider, that there is no happineſſe in them; this is the way of happineſſe, why doe not wee then make haſte to enter this way; and ſpeedily proſecute this way? it is the great folly of thoſe that are negligent.

The

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The eighth Sermon.

Psalme IV. VI.

There be many that ſay, who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.

WE are ſtill on the point of happines, and wee are upon the laſt thing in that point: *viz. the way unto it:* The point (that you may remember it) was this,

That ſound knowledge and faith, joyned with ſoveraigne feare and love, and both theſe crowned with ſyncere repentance and obedience, guided by the line and light of the true religion, is the only way to true happineſſe. Doctrine.

Wee have paſſed through the explication of the

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the point, and the last time we came so farre as the application, and in that to the matter of exhortation, which by reason of the time wee could not then prosecute: wee come now unto it.

There is a double branch of the exhortation, according to which I desire to goe.

Particular.

First, in *relation to every one of these particulars* in the point; to perswade men to labour to get every one of them:

viz. { 1. *Sound knowledge.* 2. *Soveraigne affections.* 3. *Syncere obedience.*

Secondly, I shall say something in the *generall*, with *relation to all of them*; and *to the true Religion*, which is the mother and the mistresse that must teach us all these, for they are not to be had any other where; nor no other Schoole can teach us these (at least) as they will be available.

To begin then with the particulars, and first of the first.

Get knowledge.

1 *Concerning knowledge* and faith.

There bee two things in which I shall prosecute that exhortation, in which I shall stirre and raise men up to endeavour after knowledge, and that sound knowledge.

What for the,

1 Give me leave, to *circumscribe what manner of knowledge* I would have you set up for your marke and aime; which you know I did touch in the explication; and will therefore but briefly touch here in the prosecution of it.

2 I shall *suggest some meanes*; in the use of which

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which, wee may come to attaine this knowledge.

2 I will *propound ſome conſiderations* that may wheet us on unto it: But all very briefe.

1 For the firſt therefore, *what kind of knowledge* ſhould a man aime at the getting of? now I ſhall circumſcribe that in theſe three particulars.

1 Your knowledge in *regard of the object, muſt be divine*; a divine knowledge: knowledge of *God*, knowledge of *Chriſt*; knowledge of the *myſteries of grace*, and of the *covenant* betweene God and man; thoſe eſſentiall things that God hath ſignified unto us in his covenant, for our guidance to happineſſe; the knowledge of theſe things eſpecially: I know there is no knowledge in the world but is precious; even the knowledg of the meaneſt things, the knowledge even of the baſeſt things may be of very good uſe: But what is all the knowledge in the world to the knowledge of *God*, that *made the world*; and of *Chriſt*, that *redeemed the world?* That is the knowledge which doth immediately conduce toward our attaining of happineſſe and ſalvation. Men may ſwell themſelves in vaine conceits of other kinde of literature, and looke big and ſcornfull upon this divine knowledge; but yet one drachm of this, one graine of this, is worth more then all the knowledge in the world: and therefore remember this, that we may not miſtake our ſcope and aime. Idoe not interdict any other knowledge ſubordinate in its place and ranck; but I ſet

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this is the higheſt place and higheſt rancke, the divine knowledge of God, and thoſe things that concerne our happineſſe in God. And this is the ſcope of the exhortation in regard of this, that we would be contented to take a little paines from other things to get this divine knowledge; at leaſt not to ſquander away all our precious time, and parts, buſily in the purſuit of other things that will doe us no good; but take it from them, and beſtow our ſelves, our times and our wits, for the purſuing of divine knowledge, which is the moſt precious of all.

Act. 2 In regard of the *act:* all that I will put you in mind of in regard of that is; that it is not a bare knowledge that I am now recommending unto you, which conſiſts in the apprehenſion of divine things: but a *knowledge joyned with faith*; mixed and tempered with faith: that the underſtanding may not only have ſome *apprehenſion* of thoſe things in the tenour of them, but in their connexion; ſo that the heart may cloſe with them in giving full *aſſent* to the truth of them; apprehend the realitie of them, to bee ſuch indeed as have a ground and ſubſiſtence: for it is one thing to apprehend the promiſe of eternall life, and to know what the happineſſe is to be in conjunction with God, to have a glorified bodie, and a glorified ſoule, farre beyond that excellencie that is here: but it is an other thing to apprehend that theſe things are really promiſed, ſhall be really performed by God, and ſo to ſet a mans ſoule to the truth of God by faith; that theſe are not only

Apprehenſion.

Aſſent.

meer

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meere words; but ſuch as indeed ſhall be exhibited to all Gods ſervants: many apprehend theſe things, and underſtand what is meant by them; but yet they have a root of atheiſme in their hearts, ſo that they thinke they are but deviſed things to keepe men in awe, and that there is no realitie in them, to have no ſubſiſtence: it is therefore a *knowledge of apprehenſion joyned with a full aſſent of faith* reſting on the truth of the things promiſed, but in this place I ſhall uſe the word no further.

Degree.

3 In regard of the maine of all, *viz.* in *regard of the degree or manner*: I deſire every one to bee induſtrious after knowledge, divine knowledge eſpecially: and carefull to joyne aſſent of faith to their knowledge, to mix and temper them together; and laſtly to aime at a ſoundneſſe of knowledge, and a ſoundneſſe of believing; that they be ſolid and not ſuperficiall; that they have not meerely flaſhings, or glimmerings of light, like lightning, which doth not guid a man in the way, but rather leadeth a man out of the way: Many men may have a flaſh of knowledge and aſſent, but this is not bottommed, nor grounded, it is not ſolid.

Here you muſt remember theſe three things, wherein I ſhall comprehend all that I aime at in this ſubſtantiall and ſolid knowledge, which I exhort every one to endeavour after.

1 That it *be ſo extenſively.*
2 That it *be ſo intenſively.*
3 That it *be proportionably.*

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Extensively.

1 To have it *extensively substantiall and solid:* not some catchings and snatchings at some things in religion; here to get a scrap, and there to get a scrap, and in the other place another scrap; still scraping at a little, like a garment made up of patches: but we must labour to know the whole will of God, and all things necessary, at least that are absolutely necessary to salvation, to be ignorant in none of them; in regard of the neare connexion, and that necessary influence that they must have in the forming and fashioning of a right and faithfull receiving of God in Christ; which will not be without such a solid knowledge as is apprehensive of all that is necessary.

Intensively.

2 It must be *intensively solid,* and substantiall; not onely to know and give assent to all those things that are necessary, not meerly catching at one act or some peeces of it: but to joyne to this a penetration of knowledge; not onely to have it swimming in the braine, but that it penetrate and sink into the understanding, and make a deep impression there: A man may have sometimes a swimming notion in the braine, floating aloft on the top, which never penetrates nor enters in a man, which I desire we would most aime at, not to content our selves with a meere swimming notion, to licke on the outside, as it were, as it is in the fable of the Fox; when the Crane invited the Fox to the feast, he provided gruell for him in a narrow mouthed vessell, so that he himselfe could put in his long bill, and suck it out; but the

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Fox could not put in his head, but was faine to licke the outſide, &c. I would not have men to content themſelves with the outſide, to have a little ſuperficiall notion, but the ſolidity of knowledge conſiſts in this, that a man have a reall notion, and apprehenſion which doth enter into his minde, and penetrate it throughly, makes a deep impreſſion that it be received there, and ſuch an impreſſion as may put a tincture on the heart, and affections too; for indeed that is never a perfect dye of knowledge, doth not redound and overflow to the affections, and draw them, leave a tincture on them; and therein indeed is the *Criſis* of knowledge, when it is ſaving and ſolid, namely then when it is penetrating, when it ſo farre fils the underſtanding, and enters ſo deeply into it, that there is a reſultance to overflow from it on the affections to inflame and draw them, that will give the through dye which is in graine, which will never out, but truly ſave.

3 Let every one endeavour after a *proportionable* knowledge: *proportionable* to his *parts* and *meanes*, proportionable to the *place* in which God hath ſet him; and proportionable to the *opportunities* that God hath given him: where God beſtowes much, he requires much; a leſſer meaſure of knowledge may be ſaving, where God affords a leſſer meaſure of light: In times of ſuperſtition and darkneſſe without all doubt many did get to heaven with a very weake light, yet it was ſuch that made an impreſſion on their hearts; but farre ſhort of that glitteringneſſe of

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light that is in our times: therefore we ſhould (for this is one branch of the exhortation) labour every one to make his knowledge go hand in hand, in an equipage with the meanes that he enjoyes, with the opportunities he hath afforded him by God; and with the parts he hath to make him capable; they that have more means, let not them content themſelves to have ſo much as ſome have had that lived in times of darkneſſe; they that have parts, and better underſtanding, let them not content themſelves to have ſo much as a poore *ignoramus* hath; it is not ſufficient for them; (though the thing it ſelfe be ſufficient to ſalvation, and ſo is not neceſſary abſolutely, yet) God requires more of them, becauſe he hath given more to them; God exacts more at their hands, becauſe they have received more at his hands; God requires that they ſhould keepe proportion.

How ſhall wee attaine to it.

2 This being premiſed, now let me add concerning the other thing, *viz. How ſhall we attaine to this knowledge:* ſuppoſe we be willing and deſirous of it (as nothing indeed is more deſireable then knowledge, to be a knowing creature, a rationall creature, an underſtanding creature; it is *pabulum animæ*, the food of the ſoule, a ſoule, that is a reaſonable ſoule, is as much nouriſhed and refreſhed with reaſonable things, with knowledge and other intellectuals, as the body, that is a body, is nouriſhed with corporeall ſuſtinance) but ſuppoſe now we deſire this, how ſhall we attaine it?

This

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This is a large compasse to go through the full of it, I shall therefore point out briefly some few wayes.

Two things in generall I shall onely speake, which are as two *preparatives* for all things: and then I shall add two or three of the maine helps that are *perfective* in this kind, if we would attain to knowledge, sound knowledge, and above all and especially in divine things, that which we confine our speech unto. Preparatives.

There are two preparatives that are exceeding advantagious this way, to fit the soule to stand in a good posture, to make it capacious of this divine knowledge.

1 *A humble spirit:* humility is a very fit quality to make the soule of a man capable of getting knowledge: for as it was the saying of the Moralist, which is of more large extent, but yet holds a truth here; there is nothing hinders growth in knowledge more then a humour and swelling of pride: when a man is proud in his owne opinion, in conceit and apprehension of his owne wisdome; he is uncapable of learning any thing; he lets slip the meanes and opportunities which otherwise he might have, onely upon a vaine conceit that he is wise enough already: And therefore as they use to observe the ground on which the Peacocke useth to sit, is ordinarily noted to be even by that occasion made exceeding barren: I am sure it is so here (the Peacocke being an Embleme of pride) And there is a double reason for it, why he is made uncapable of know- Humility.

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knowledge. There is a *morall reason* of it.

1 He doth by his priding of himselfe, *alienate God from him*, nay and provoke God, so that God hath no delight to communicate himselfe to him, for *God despiseth the proud, and giveth grace and knowledge to the humble, and the secrets of the Lord are with those that feare him:* he will communicate himselfe to the humble spirit; and he will withdraw himselfe from the proud spirit; *he fils* the humble spirit with knowledge, but those that are *wise* in their owne conceits, *he sends them away empty.*

2 There is a *naturall cause* of it: it hinders a man from using any means, or from profiting by any meanes; it hinders a man from receiving any thing that is dropt into him: a proud man is a naturall barre or hinderance to his owne knowledge, or from receiving any knowledge: and therefore, as I have sometime noted in another case, which is appliable here; you know, in a dish, there is an inside of it which is hollow, and an outside which is convex; now if you would powre any thing in it, you must not powre it on the outside which is convex, for that convex superficies, by reason of its convexity, can hold nothing, but all runs over: But if you powre any thing in the inside, it will hold just according to its proportion, as you can powre in; the humble spirit is like the concave and hollow of the dish, that is empty by reason of his humility, and so is capacious of any thing which God in the use of the meanes shall be pleased to powre in it,

it

it hath emptineſſe, and can hold it: but now the proud ſpirit is like the convex ſuperficies, and every thing is but ſpilt that is powred on it; for there is no hollowneſſe, no concave, no capaciouſneſſe to hold it. And as it is in the familiar ſimilitude of the mountaines and the valleyes; the raine fals on the mountaines, and makes it nothing fruitfull, becauſe all the raine by reaſon of the proclivity, and the height of the mountaine, ſlips and ſlides down from the mountaine, and the mountaine ſhelves it off (as it were) from its ſelfe: and not onely caſts off the raine, but it ſelfe alſo (at leaſt the beſt of it ſelfe) with the raine; and ſo much more fattens the lower grounds, ſo that the valleyes have not onely the fruitfulneſſe that comes by the raine, but alſo that which comes by the ſoile which fals on them from the hils by the raine: And truly it is the valley, the lowly ſpirit that is made capable of any thing; but the lofty ſpirit drives all from it ſelfe, and ſo makes it ſelfe uncapable to receive any thing, and unfit to attaine any thing: And therefore if we would get knowledge, attaine to this firſt ſtep in the ladder that reacheth to happineſſe, we muſt take heed of pride: the proud lofty ſpirit is not in the way to attaine knowledge, nor in any way to profit by the meanes which might be good for that purpoſe; but the humble ſpirit that findes an emptineſſe in it ſelfe, an hungering and thirſting after knowledge, ſuch a ſpirit is fitteſt to gaine by all advantages and all opportunities, and ſo conſequently to attaine to

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knowledge: So that this is the first qualification to attaine knowledge, humility.

Ingenuity of spirit.

2 Another *preparative* is *ingenuity of spirit*; that is an excellent preparing qualification to attaine knowledge, and profiting by the meanes of knowledge: A man that is of an ingenuous spirit will interpret what I meane by that; though at the first those that are not learned understand it not; yet that all may, I comprehend in it these two things.

1 A man must be free from *partiality and prejudice.*

2 And a man must be *full of an estimacie, and good opinion, and good affection toward knowledge.*

And such ingenuity of spirit prepares a man exceedingly for thriving by the meanes of knowledge, and so for attaining the thing it selfe.

Freedome from partiality and prejudice.

1 For the former *freedome from prejudice and partiality*; that is necessary, for if a man be partially-minded, it will hinder him in profiting by the meanes of knowledge: as for example, such partiality whereby one esteemes of men, and so that he disesteeme all others; perhaps this man may get a little by that man whom he doth esteeme, but loose a great deale for it by reason of his partiality: and why? because he cannot alway heare one, he therefore never comes to heare any other: and if he doth, his partiality choakes the benefit: And so for *prejudice*, to come with a prejudicate opinion to the hearing of

of any man, or the reading of any thing, to have the mind poſſeſſed and anticipated with prejudice, it will hinder a man from attaining to that knowledge which otherwiſe he might gaine by that man, or that thing: As if a man now have a fault in his eyes, it will hinder him from ſeeing any thing which is before his eyes; or ſuppoſe they be muffled, or hudwinked (although he hath a power of ſeeing, yet being hudwinkt) he cannot ſee: A man blindfolds himſelfe with prejudice from ſeeing that which he might ſee: And therefore if we would get knowledge, and thrive by thoſe meanes that tend that way; a man ſhould lay this preparation of an ingenuous ſpirit, being free from prejudice: gold is gold where ever you finde it; and truth is truth from whomſoever I take it; If a blinde man give me gold, it is gold; and where ever I finde it, (although in the dunghill) yet the pearle hath his price ſtill: and ſo by whatſoever meanes the thing is conveighed to me (if I be not partially minded) the thing doth not looſe the worth, or the uſe: It is daintineſſe of ſpirit, that a man will not receive knowledge except he may chuſe the party by whom, or the meanes by which he may receive it: A man muſt therefore be free from partiality in this caſe; a hungry ſtomacke will never refuſe meat becauſe it is in an earthen diſh, a cloyed ſtomacke indeed is ſquemiſh; but yet I ſay, if a man be put on it, and hungry, he will not refuſe a good meſſe, becauſe it is not in a golden diſh, or a ſilver diſh, &c. That is the firſt

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thing therefore in this preparative, ingenuitie of ſpirit, by being free from partialitie, and prejudice.

Full of,

Eſtimation, Affection.

There is yet (as I ſaid) an other thing in this *ingenuitie* of *ſpirit*, as the minde ſhould bee free from theſe things, ſo it ſhould be full of another thing, *viz. eſtemacie*, and *good affection of knowledge*: a man muſt come to the uſe of the meanes by which we may get knowledge with a good opinion and eſtimation of the excellencie of knowledge: it was the Orators expreſſion, if a man bee φιλομαθὴς he ſhall in time bee πολυμαθὴς, if a man have a good opinion and eſtimation of knowledge, and ſo that his affections are ſtrongly bent towards it, it is ſtrange what a man may doe, his good affection towards it, and good eſtimation of it, will worke out thoſe difficulties, and overcome thoſe dangers, that may hinder his attaining to it. They tell of that great Orator of *Athens*, the Prince of faculfaculties, *Socrates*, that hee had as many difficulties and impediments to hinder him from attaining to eloquence as ever any had; hee could not ſo much as ſpeake plaine the firſt letter of his art; hee could not pronounce it, having a defect in his tongue; yet hee had ſo high an opinion of eloquence, that in the ſtrength thereof he went through all thoſe difficulties, that he became the greateſt in that facultie: And this is that which *Salomon* intends, in *Proverbs* c. 1. where hee deſcribes wiſdome to keepe an open houſe, that ſo men may come to eſteeme wiſ-

dome

dome, and to have an high account of it, to love and affect it; and preſcribes that as a ſoveraigne way for the attaining and getting of it: theſe are the preparatives.

Perfection.

2 Now for the perfections, that will come in upon theſe, as the maine and principall things, (for thoſe be not expreſſed here, but as the firſt tincture to give the farther dye, but to prepare the thing for it; to prepare the minde for knowledge) but the maine and principall things for the gaining of knowledge are three; which I will mention, and but mention them.

If a man have therefore,

1. *Conſcience.*
2. *Diligence.*
3. *Prudence*

Be conſcientious.

Theſe are the three maine things, that may, and doe advance knowledge, by any, yea by all the meanes of knowledge.

A man that is *conſcientious*, hee waits on the meanes of knowledge, that hee may come to know, not becauſe he would know for *curioſitie*, but that hee may know in conſcience, that hee may bee able to direct his owne wayes, and increaſe his owne parts, that ſo, hee may bee a meanes to edifie others, and advance Gods glorie: he that conſcientiouſly deſires his knowledge for the true ſcope and end of knowledge; which is to doe himſelfe and others good, hee is the beſt qualified man for the attaining of knowledge; and hee may moſt confidently expect Gods bleſſing on it; for God will beſtow, and

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multiply his talents on those, who will conscientiously imploy them; as you have it in the Parable.

Be diligent.

2 And againe (for I must but touch things now) *diligence* is another maine thing: there is no thing in the world that will bee attained to without labour, *Dii labore omnia vendunt*, wee must purchase all by labour, for, τὰ μεγάλα χαλεπά, καὶ χαλεπὸν τὰ καλὰ, *where there is an excellency, there is a great difficultie*, pearles are not so easily purchased; there must bee a great deale of digging and delving to finde gold and silver, and a great deale of refining of it after it is found: and so it is for knowledge; if a man will bee willing to save his labour, he must not looke to have the thing he longs for, and which we speake of: hee must not thinke to lye gaping with his mouth open, snorting and sleeping, and thinke that knowledg will drop into his mouth, in such a negligent and lazie posture, it is an unreasonable thing to thinke it: wee must doe our endeavour, use our diligence if we will have it: To give but a touch of this in some things.

τὰ μεγάλα καλὰ αὖ τυ μεγάλων πόνων ἐστί.

Allow time for it.

1 Be diligent thus farre, to *allow time for it*: there is a time for every thing, and every thing must have a time; if we will allow no time for searching after knowledge of divine things (for of that we speake) never afford our selves time, never but grudge at every scrap of time, and thinke all is lost that is spent that way, as he said, εἰς τί ἡ ἀπώλεια αὕτη, wherefore is this lost, when she powred out her ointment on our Saviours feet: if

if we thus thinke, it is no wonder if wee doe not attaine to knowledge: we can beſtowe any time on the world, and on worldly things, and not grudge at it, but grumble at every houre and minute, and thinke all is loſt, at leaſt too long, that wee beſtow for getting knowledge; but theſe cannot ſtand together, for there muſt bee time allowed to every thing; and if wee will not bee content to allow time, wee muſt not, nay, cannot hope to attaine any thing.

Imploy your parts.

2 *Imploy your parts:* wee muſt imploy and uſe thoſe parts that we have, and ſet them a worke if wee would attaine this knowledge: if men will uſe their beſt gifts, and ſtretch them at the higheſt ſtraine for other things, and never bend his gifts and uſe his wits in ſearching into divine things, ſearching in the Word of God, and waiting on the ordinances of God, it is no wonder if we miſſe of this divine knowledge: I ſay, if a man doe not imploy his parts, and put out his ſtrength of wit and memorie ſetting them a worke for the gaining of, and attaining to knowledge, it can never be that ever he ſhould have it. We muſt therefore imploy our parts, that is another thing.

Improve the meanes.

3 We muſt bee diligent not only in allowing time, and in uſing our parts this way: but alſo in *labouring to thrive by all the meanes and opportunities* that wee have: *The foole hath a precious price in his hand, but knowes not how to uſe it:* if wee let ſlip ſo many golden opportunities that we have, letting them to runne like water beſides

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ſides the Mill, driving no trade of knowledge with them, making no uſe of them, for that purpoſe, we may ſoone looſe all the benefit of thoſe meanes wee have: it is admirable to thinke, how under the dropping of the pipe a man ſhould be drie, how that under the continuall meanes of grace, a man may continue in deepe ignorance: it is admirable I ſay to thinke that it ſhould bee ſo, but yet if a man doe not allow time, nor imploy his parts, nor make uſe of the meanes both publike and private, that God hath beſtowed on us, it will bee ſo: I ſay, if a man make no uſe of theſe meanes that hee hath publikely, which are now ſo rich, and ſo plentifull, that Mannah fals daily about our Tents as it were, that if a man would but vouchſafe to ſtep out of his doore, and carrie his Omer in his hand, hee may fill it every day: but if men will not vouchſafe the gathering of it, never attend on the poſts of the doores of wiſdome, never make uſe of the meanes of grace that God offereth, but will bee as childiſh, and as fooliſh, as thoſe that goe to the Market, they goe there for ſome buſineſſe, but when they come there (like fooles) they goe ſee this gay thing, and the other gaudie thing, and ſo forget utterly their arrand, and goe home againe without it: if men and woemen, I ſay, will doe ſo, (as I feare too many doe) come to Gods Houſe to ſee and to bee ſeene, to ſee this gew-gaw, and the other gay thing, this womans dreſſe, and the other womans fashion

Publike.

faſhion; to prattle with this partie, and gape and looke on the other, and ſo let all fall beſides them, without minding what they heare, either to know or remember it: they may have excellent meanes, but yet they will never make any advantage of them. A man therefore that would thrive and increaſe in knowledge, muſt make precious accouut and uſe of the meanes; hee muſt reſolve thus much at leaſt to lay up ſome thing out of every opportunitie that hee hath; to keepe a ſtocke of knowledge, and adde little to little; hee muſt labour to learne ſomething this day, and ſomething the next day, and ſo to treaſure up ſomething out of all opportunities at leaſt.

Private.

And not onely this for the publike; but a man muſt labour to doe ſomething in *private*; hee muſt bee content likewiſe to uſe ſome diligence in private. I doe not ſpeake now of a *Scholaſticall*, much leſſe of a *Monaſticall ſequeſtring* of a mans ſelfe, leaving all other imployments, and ſo make the plow ſtand ſtill in all other trades, to drive on this: I know there is a difference of perſons, and imployments, and conditions in the Church of God, and in the Common-wealth, and there is a uſe, and we have need of all theſe: but yet there is one generall trade that every one ſhould drive, *viz.* the *trade for heaven*, and ſo for matter of divine knowledge, to get skill and to furniſh himſelfe with it; it is a thing (I ſay) that generally belongs to all, bee they of what trade,

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or profession they will: they must if ever they will looke to come to happinesse, if they bee of God, and would enjoy God, and bee indeed Christians, they must looke after these things that tend and conduce this way, that is a generall thing that belongs to all. And therfore I conceive this is one of the maine impediments, why men who live under the meanes both publike and private, and yet alasse, die of poore estates, and leave but little that appeareth of any stocke, or advantage that they have made under these meanes of knowledge; I say one of the maine reasons is, not onely because they doe neglect to attend the publike, or if they attend it, it is for some other end and purpose, not with a minde to grow and increase in the knowledge and grace of our Lord Jesus Christ, to increase and adde to their stocke of knowledge, but as the saying is, *In parabola Ovis Capras quærunt. i. e.* come for some other end, but it is not onely the neglect of the publike I say, for suppose a man doe attend on it, and bend his eares to goe along diligently to heare and understand the thing that a man heares, and so to advantage himselfe in knowledge, labouring also to revit and fasten in his memorie those things hee heares and understands, that they slip not out, locking up all those doores that might let it out, as his eyes from gazing up and downe, and his eares from listning to other matters, and so stopping as it were, all the chincks, that his memorie may hold

hold and keepe it faſt: yet I ſay for all this, (I would have you marke it) if men will doe nothing at all in private, being gone out of the Houſe of God in publike, never *meditate* on that which hee hath heard; never chew the cud as it were; never rowle that ſweet bit hee had in his mouth, never chafe it by private meditation, ſo as to make a full impreſſion on his underſtanding, and ſo more ſtrongly locking it up in his memorie: if a man, I ſay, will take no paines in private, it is impoſſible that hee who comes out of buſineſſe up to the eares (as wee ſay) thicke and threefold, and as ſoone as ever hee goeth out, plungeth himſelfe up head and eares in the ſame buſineſſe againe, and will give no reſt for to ruminate on, and digeſt what he hath heard, it is I ſay, impoſſible hee ſhould adde any thing to his knowledge: a man muſt therefore bee ſo diligent for to attaine knowledge, as to adde ſome private meanes to the publike, and not bee like a childe alwayes, to eate no more then is put into his mouth with a ſpoone, from the mouths and hands of them whoſe lips ſhould preſerve knowledge; but himſelfe muſt feed at home, and ſpend ſome time, imploy his parts in ſome ſort, according to his condition and vocation, (ſo much as hee can well beſtow) to increaſe his knowledge: for otherwiſe if men doe not adde ſome private diligence, it is impoſſible that a meere houre ſpent here ſhould doe him much good, (if any at all) eſpecially when hee comes full

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in to the Church, and ſlips out preſently falling on his old thoughts, and ſo goe on in them, never remembring, nor underſtanding any thing: ſo that all that was ſpoken to him in the Church is like prints made in water, as you know, a man may draw a thouſand prints in the water, but as ſoon as ever the finger is off, all is out: So wee may draw prints on men here in publike, but as ſoone as ever they are gone (unleſſe they adde private meditation) there is no more footſteps, or ſignes of it, then is of prints on the water; and ſo in this reſpect, there is no impreſſion made at all, and therefore no advantage of knowledge.

There is another thing alſo beſides this: as they that would have knowledge, muſt have conſcience to deſire it for the true end, which is to doe themſelves good, and ſteere their owne courſe aright; as alſo to advance Gods glorie, labouring by their knowledge to doe good to others, and ſo are in a good capacitie of knowledge: And adde to this, they muſt have diligence; which is another good capacitie for the attaining of knowledge, for the hand of the diligent maketh rich, and even in this kind of riches too.

3 So in the next place, there is another thing which is of extraordinary importance, and a very large Spheare and compaſſe, yea, ſo large that I doe not dare to enter into it, and that is *prudence*: It may ſeeme a ſtrange thing (but yet you know it is ordinary in all other things) ſome

Prudence.

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ſome men will goe as farre with a little, as ſome others with ten times as much; and all is by reaſon of prudent managing: a man may perhaps beſtow more time, and uſe more diligence for getting knowledge then another, and yet never attaine as much as hee, in reſpect of his naturall parts: but ſuppoſe an equalitie, not onely in the qualification of parts, but alſo in the parts of nature (for ſome men by reaſon of their naturall abilities may attaine more knowledge in an houre, than others in a weeke, by reaſon of their dulneſſe of minde, and weakneſſe of memorie) but ſet them I ſay at equall; and you ſhall ſee that a man that hath prudence, prudently to order that little time which hee ſpends to attaine to knowledge, with a wiſe carriage and good diſcretion, to make choiſe of thoſe wayes and that meanes, by which he may moſt thrive and advantage himſelfe in knowledge, this prudent ordering of his time and paines, may bee, and is as much, and of as great importance as a great deale of buſineſſe; a man may be as buſie as others, and yet gaine nothing, by reaſon that hee wants prudence: Remember this therefore, if wee would attaine to knowledge, wee muſt labour for prudence, prudently to make choiſe of what wee heare, and what wee read, to make choiſe of thoſe that will moſt increaſe and direct our knowledge: and not to ſquander away and ſpend our time in ſearching after thoſe things, which when wee have found, wee ſhall make no great advantage

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by them, though we have even ſuck'd and ſqueezed out all the good which was in them: I ſay, therefore we ſhould make choiſe of thoſe things that doe conduce moſt, and are more neere of kind, and moſt cloſe to our end and ſcope, and will moſt really advance us, to the advantaging in, and gaining of, and attaining to divine knowledge; which is the thing I intend and which you muſt aime at, as being the firſt ſtep to your happineſſe.

There bee ſo many particulars that would come in here, that I ſhall not enter into any of them.

And therefore in a word, thoſe qualifications before being ſuppoſed, *viz.* that a man bee thus prepared with humilitie and ingenuitie of ſpirit: and will put himſelfe on it, with a conſcience to aime at Gods glory and his own ſpirituall good, the true end of knowledge: and not to abuſe his knowledge, to get skill, like a mad man, to cut his owne throate, or like a curious man to hurle and tumble every thing he comes by, to quarrell and jangle in diſputes and reaſonings, maintaining contradictions; but to doe himſelfe and other good, if a man be thus conſcientious in regard of his end in ſeeking after knowledge, and to this add diligence and prudence in uſing of the means to attaine knowledge: theſe are the maine things to fit us and enable us for the having and gaining of knowledge; and that ſhall ſuffice for that ſecond thing that I now aime at in the generall.

3 Let me adde but a word concerning the third

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third thing in this firſt particular; and that is, to propound ſome *few conſiderations* (and meerely to mention them) *which may a little whet us on to the proſecution of this courſe*, for the gaining of, and attaining to this divine knowledge, in the way of happineſſe.

I ſhall onely propound two things in generall, which I draw

1 From the conſideration of the *thing it ſelfe.*

2 From the conſideration of *the times.*

The thing it ſelfe, which is

The thing it ſelfe, *knowledge*; though there were no other argument, yet there is much in this, to ſet us on the proſecution of it: for it is,

A ſpeciall ornament.

1 **A** *ſpeciall ornament*, and a very rich jewell; farre better then Rubies: Some that have a jewell and are in rich robes, think they have enough, and are ready to deſpiſe thoſe that are in their rags, and have not a jewell (as they have) in their boſome, but this is a childiſh thing: However knowledge is ſuch a jewell, and knowledge of thoſe things, of divine things, as (however it be eſteemed of by carnall men) it is a reall advancement of our natures, it is to excell in that which is moſt excellent, it is to make us excell in that, by which a man excels all other creatures; for what is the difference betweene man and other creatures, but onely that (although there be many other creatures ſtronger and ſwifter then man, yet) man is a knowing creature, an intellectuall creature; and this is an excellency, even a ſpeciall one, that in an eſpeciall manner advanceth man above all other creatures; nay this divine

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vine knowledge advanceth men above men, one man above another: a little of God, a little glimpse of him, nay every (though the least) touch and reliſh of the knowledge of God is more precious then all the ſecret and hidden arts in the world: it excels all the wiſdome in the world, and is of more neare concernment: it is a ſpeciall ornament.

Initiall lineament.

2 And it is an *effectuall lineament of all grace and goodneſſe*, the very doore by which all enters into us; the very ground worke that muſt bee laid before wee bee capable of any goodneſſe, there can be no grace or goodneſſe wrought in us, no nor acceptance of us by God, without this: no ſervice we do can pleaſe him, except it be a reaſonable ſervice, tendered out of knowledge, and according to knowledge, knowledge is an introduction into the ſtate of grace and all goodneſſe: the very firſt conveyance of all the good and excellency we can have. In the creation of the world the very firſt thing that was created was light, *God ſaid, let there bee light:* and in our *regeneration*, which is as a new creation, the firſt thing is *illumination*, for Chriſt is ſet up to be *a light to the Gentiles:* The Philoſophers obſerve that *lumen* is *vehiculum influentiæ*, the influence of the light begets things, as it begets the flower in the face of the field; and the pearle in the boſome of the earth, it is all by the influence of the heaven, and all thoſe influences are conveighed by light: and ſo all thoſe precious ornaments of grace which adorne a man:

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man: the foundation of all renovation comes from illumination, from knowledge.

Perpetuall Regiment.

3 It is the *perpetuall regiment of our life*; that alſo depends on our knowledge; and the more underſtanding, and the more knowledge wee have; the more we are advanced in that kinde, and the more we are furniſhed with it, the fitter we are to carrie our ſelves in every ſtation; it is a very neceſſary thing for the regiment of our life.

Effectuall Inſtrument.

2 It is an *effectuall inſtrument to beget all other things in us*: we are reaſonable men, and the beſt faculty we have, is underſtanding and knowledge; for, as the ſaying is, *mens cujuſque* is his *quiſque*: and the knowledge of divine things is the moſt effectuall way to worke in us the love of divine things, and obedience to divine things, &c. Knowledge is the mother by which all theſe are begotten and borne; they all are derived from knowledge; God makes uſe of knowledge to worke all theſe in us.

Times,

2 If we do conſider in the ſecond place the *times*, if there were no other argument, there is abundance enough from the times; theſe are *times of wiſdome*, and *times of knowledge*; and it will be a ſhame, nay a very fearefull thing to be ſo farre from all excellencies in religion, that a man is not come in the way, hath not yet the beginning of Religion, hath not attained to a good meaſure of knowledge: It is a monſtrous thing to ſee ſuch ſtarvelings and ſuch dwarfes in Gods family, that God himſelfe doth feed with his

Of the Goſpell

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owne hand, that his plants ſhould not grow, it is ſtrange: God himſelfe continually, day after day, weeke after weeke, Sabbath after Sabbath, time after time, doth vouchſafe us the light and meanes of knowledge, and hold it out continually to us, it is a wofull and dolefull thing, that wee ſhould not in all this time attaine to knowledge.

1 We were borne, and live now under the *times of the Goſpell*, which is infinitely advanced for matter of light and knowledge beyond the times of the *Law*: All was in darke ſentences then, in riddles as it were, all was veiled then, *Moſes* was veiled then; and there was but a little to be knowne clearely then in matters of religion; then was that ſaying true, *& latet, & lucet*, there was a little light, but it was hidden, and it had many coverings that kept men from the cleare ſight of the myſtery of grace: But now God hath clearely revealed his face in the Goſpell, and theſe are the times, theſe (I ſay) are times of the Goſpell.

Of Reformation.

2 Nay more particularly, theſe are times of the *Reformation*, of the reforming and renewing of knowledge, which doth infinitely ſurpaſſe thoſe times that were under the Goſpell too, but in ſuperſtition; when the ſmoake of the bottomleſſe pit, inſtead of light to guide mens eyes, offended mens eyes, put out their eyes, as it were; we have the happineſſe to live in *Goſhen*, where it is light, whereas it was all darkneſſe over the land in the times of that Egyptian darkneſſe:

neſſe: And therefore let every man think what an account and reckoning he will have for living in thoſe times, wherein he hath ſo much meanes, and ſo many opportunities, and to be found to be ſo bad an husband, as to have laid up no ſtocke of knowledge; that comes not onely ſhort in other excellencies, but in this which is an infinite ſhame, and will be an infinite bitterneſſe in the end: and which would, at leaſt ſhould make a mans heart to ake, nay bleed, to thinke that any in theſe times ſhould ſit in darkneſſe, and be without knowledge: which notwithſtanding I feare not only many poore ſoules that are as yet without, want, but even many that are full of knowledge otherwiſe, not giving their mindes to this kinde of knowledge, having an undervaluing eſteeme of it, and no affections to it: And I doubt that many that are otherwiſe in gay garbs, and great places, and it may be of excellent parts, and excellent indowments, yet are to ſeeke and come ſhort of this knowledge; and it is a very ſad thing to thinke of it: And therefore let us conſider what hath beene ſaid, and ſet our ſelves to advance and increaſe our knowledge, according to the meanes and opportunities which we have.

The Ninth Sermon.

PSALME 4. 6.

There bee many that ſay, who will ſhew us any good? LORD, *lift thou up the light of thy countenance upon us.*

WE are ſtill on the poynt of happineſſe; and wee are on the laſt part of that poynt, and are come to the laſt thing in it: the poynt (that you may not forget it) was this; *That ſound knowledge and beleefe, joyned with ſoveraigne feare and love; and both theſe crowned with ſincere repentance and obedience, according to the line and light of the true religion is the only way to true happineſſe:* having diſpatcht the explication, and the confirmation, wee came to the Application, and in it to the poynt of Exhor-

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tation: wherein wee propounded two things

1 *In particular.*

1 To exhort every one to labour after every one of these in particular, to get,

1 *Sound knowledge:*
2 *Soveraigne affections:*
3 *Sincere obedience.*

2 In generall, to speake something in the generall of seeking them all, and of the true Religion.

VVe began with the first of these the last time; And I endeavoured then to perswade every one to labour for knowledge.

Get feare and love.

2 And therefore in the second place, I shall exhort every one to labour to get those soveraigne affections, of *feare* and *love* of God: which is the second step towards our happinesse, to bring us to the possession of it.

Sound knowledge must have soveraigne feare and love joyned with it, or else it will be of little worth, nay it will not be available: I shall proceed in this as in the former (although more briefly, because I desire and resolve to end.)

To proceed therefore in the same steps.

1 I shall *circumscribe what affections, what feare and love* we must get.

2 And then I shall direct those that are willing, how they may bring and implant such affections in their hearts.

3 And lastly shew, why we must doe so; laying downe some motives which may induce us to a serious care of this.

To

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To begin with the firſt of theſe, viz. *What affections of feare and love* we muſt labour for.

What for the

Briefely they muſt bee ſuch affections as in regard

Object.

1 Of the *Object, muſt be placed on God*; above all get ſuch affections, that is that, at which I ayme now, to put every Chriſtian on, to indeavour to plant in the garden of their heart, ſuch affections as have God for their object, *viz.* the feare and love of God.

Placed on God.

Act.

2 For the act (to expreſſe that) they will not doe well except they be *tempered and mixed together*: the moſt beautifull colour, the goodneſſe and ſweetneſſe of the ſoule, ariſeth from a mixture of feare and love: as if a man would temper the pureſt white and faireſt red, it makes the perfect ruddy colour; ſuch as that is for which the Spouſe giveth her beloved the commendation, he was *candidus & rubicundus*: The mixture of that makes the beauty of the face in the body: and the mixture of theſe make the beauty of the affections in the ſoule: *feare* mixed with *love*, for it muſt not go alone: *Feare* though it be apt to make us carefull and cautious; carefull how to pleaſe God, and cautious, fearefull to offend him; yet if it be alone, it will be ready to precipitate us into deſpaire, or forlorne hope. It muſt be tempered therefore with love, that we looke not only upon the greatneſſe; but on the goodneſſe and ſweetneſſe of God: that as we are affected with the proſpect of the one, *viz.* his greatneſſe; with an affection of holy feare and awe and reverence

Tempered together.

Ser. IX.

of him: ſo that, that may not drive us too farre to ſubject us and overthrow us by deſpaire, we muſt keepe it up with a mixture of love, looking upon his *ſweetneſſe and goodneſſe*. And ſo love likewiſe, that muſt be tempered and mingled with feare: love alone perhaps may grow wanton, if wee think on nothing but love, fix our eyes on nothing but goodneſſe and ſweetneſſe in God, wee ſhall be ready to build our ſinnes on his backe, in a preſumption of his goodneſſe: and as the ſaying is; there be as many, if not more ſhips and veſſels that miſcarry on the ſoft ſands as on the hard rockes; and there be as many that doe miſcary on the ſoft ſands of preſūption, as on the hard rocks of deſperation; building on the goodneſſe of God inordinately, and upon his mercy, ever ſaying, *miſericordia ejus ſuper omnia opera, miſericordia, &c.* and ſo preſume to doe any thing: preſuming that God will in mercy ſave them; I ſay, love alone would be too wanton; except it be poized and ballanced with a holy feare and awe and reverence of God: As a ſhip that is well furniſhed with tackle and ſailes, that may give the motion and advance the ſwiftneſs of it; but if the ſhip hath not ballaſt in it, nor weight to make it goe ſteddy, it is up and downe toſſed alway, and the more ſailes, the more danger, and hazzard: ſo it is in this caſe: That our ſhip may goe ſafe and ſteddy, we muſt not only have the ſailes of love to make it goe ſwift; but the ballaſt of feare to make it goe ſteddy; we muſt not only have love, but feare, leaſt otherwiſe we walke but wantonly,

skipping

skipping and dancing by fits and by ſpurts, in good wayes, and not keepe any conſtant tenour in a holy pace.

3 And laſtly, for the *manner*, that is another thing, which I muſt confeſſe I have ever in all things commended and praiſed as one of the moſt vitall and maine things of religion, and I never yet met with any juſt reaſon to contradict my apprehenſion of it, or to thinke otherwiſe but well of my opinion; I ſay, it is the manner; we muſt looke to the *manner and degree*, of theſe affections: and in one word they muſt be *ſoveraigne*: a ſoveraigne feare of God and a ſoveraigne love of *God*, above all things: aſſuredly when all is done, I conceive the word is cleare for it, that a man doth but vainely pretend to godlineſſe, and pretend to God, who though he hath ſome kind of feare of him, and ſome kind of love of him; yet comes ſhort of this degree of ſoveraignty. God is the ſoveraigne Lord of all, and therefore will have the ſoveraignty of our affections; he will not indure any parting, he muſt have all, the higheſt and the moſt ſoveraigne feare and love, he will not ſuffer any to part with him, but we muſt feare him above all, and we muſt love him above all: The Scripture runnes full for it, and I conceive this is the maine cogniſance whether he will be regenerated or no; this will characterize whether grace hath attained the preheminency in the ſoule, whether it bee ſet up in the throne, ſurely if it be, it would quickly turne all out of doores that is not competent with God that is not fit: and therefore

Degree.
Soveraigne.

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fore remember this, as the mayne, that we ſhould aym at to bring our affections to; not to reſt or ſatisfie our ſelves with any degree, or with any kind of feare, or love, or any meaſure of them; but wind them up to that degree of ſoveraignty; love God above all, and feare him above all: Let nothing be ſo terrible nor ſo formidable as to make us to forſake God, nor nothing ſo lovely or ſo deſirous, that it ſhould tempt or allure us to part with God; if any thing doe make a man doe ſo, that is his God; and that is that which hee preferres above all, that is to him really and formally a very God, and God is no God to him: if he can ſet his foot (to ſpeake it with reverence) upon God, to clime up to ſome other thing, and make religion his ſtirrup for that purpoſe, it cannot be right. And therefore reſt not in any thing till you come to that degree of ſoveraignty, to love God and feare God above all.

How.

2 How ſhall we bring our hearts to this; *how ſhall we implant, and ingraft theſe affections of ſoveraigne feare and love* in our ſoules? There is ſome art in getting theſe in this kind.

Briefely to ſhew it in a few words; there bee ſome things I ſhall ſay *in generall*, and then adde ſome things *in particular*, and but in a word.

In Generall by taking heed.

1 *In generall* we muſt take heed of ſome things; and take care of ſome things; or,

There is a *Negative act*, and a *poſitive act* of care that muſt be uſed, for the implanting, and ingrafting of theſe affections in the ſoule.

Heede to chaſe away other.

1 We muſt take heed to *chaſe away*, *at leaſt to moderate*

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moderate and bring under, and ſubjugate all other affections; to keepe them under, to keepe them low, that the water doe not goe beſide the Mill; that we doe not ſpend thoſe precious affections, and poure them out like ſweet water on ſome filthy and ſtinking ditch; beſtow not your *feare* upon any thing that is not to be feared; nor beſtow your *love* on any unworthy thing, that hath neither beauty nor goodneſſe, nor worth, nor any thing to deſerve love: Wee muſt call in all our ſtock, and drive an other trade; and ſuppreſſe and keep all theſe under as much as may bee; that all may run in this channell; If the ſtreame be divided, it is weakned, and it will not be navigable when it is cut into many rivers; and ſo if wee divide the ſtreame of our affections; if we ſuffer one current of feare to run this way, and another the other way; and a current of love to breake out this way, and the other way, and make many little channels that will not be uſefull; neither ſhall we bee able to maintaine the maine Current. We muſt therefore take off our affections from other things; weane our affections from the world; from the pleaſures, from the honours, from the riches of it; for every one of theſe like unfruitfull boughes, under borghes, flouriſh at the root of the tree and grow upto the prejudice of the maine tree; for as much as they draw the ſap and nouriſhment away from that, and ſtarve the tree it ſelfe; like Ivie about the Oake, the Ivie groweth about it, but the Oake fares the worſe: as one ſaid of the Child at nurſe; the Nurſe fares the worſe for the childs

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childs ſake, the Nurſe pineth and waſteth when ſhe nouriſheth, and cheriſheth her child; the child drawes her ſo much downe, that it leaves her but leane: and ſo in this caſe, if wee let our affection looſe, let them out upon any thing beſides God, in an inordinate way, it doth exceedingly abate and weaken our affections towards God: They who would preſerve the fire which is on the hearth, can hardly do it, if the Sunne-beames doe ſhine upon the hearth; for they will extinguiſh and put it out: ſo it is in this caſe, our hearts will grow exceeding cold towards God, and all the fire of holy affections will moulder away, if theſe worldly things ſeeme glorious in our eyes, and ſeeme beautifull, they will ſteale away our love, and ſteale away our affections, and draw away our hearts from God: That is the thing that ſhould be taken heede of; it is a thing that Chriſtians ſhould alway be carefull of; that the feare of other things, doe not eate out the feare of God; nor the love of other things, do not make a damp, and quench the love of God, and choake the growth of it: we muſt take heed of that.

Care to chaſe in theſe.

2 But then as we ſhould take heed to *chaſe away other things* that would bee prejudiciall to theſe holy affections; So we ſhould take care to *chaſe in theſe holy affections*; to keepe them alwayes warme, to nouriſh, and to cheriſh them: If you would keep in your fire, you muſt ſupply it with fire; what ever fewill will ſerve to keepe in this fire of heavenly love, and heavenly feare, in the full heat, and full brightneſſe, you muſt be chary

how

how you withdraw that fire, and carefull rather to feede that fire: And ſo much the more tender care ſhould bee had of this; becauſe you muſt know that it is with thoſe holy affections as it is with noble and generous plants, which are in our country, but exotique; and brought hither from another ſoil, out of other countryes: the country is not ſo kindly for them, being but a ſtep-mother to them, and a little unkindneſſe of the ayre will ſoone nippe the bloſſomes, it wee have not ſo much the more care of them; in watering of them, and cheriſhing of them: Now all grace, and all holy affections are but exotique plants, they came from heaven, and they deſcended from thence, and they are farre more by a great deale rigorous, and odoriferous in heaven, becauſe they are there in their proper native ſoile, in the bleſſed Saints, and the bleſſed Angells, they are neere God; neare to the fountaine of life and heate, and there is more vigour and ſweetneſſe in them: But alas we are farre *a fonte caloris*, and this world is but an unkinde mother to theſe plants, a ſtep mother to them, though a mother to other affections; and therefore they will eaſily dye, if there be not an eſpeciall care taken of them, to rub, and chafe theſe, to keepe perpetuall life in them, by ſo much the more diligence, and by the uſe of all meanes, that may preſerve and perpetuate it. So much in generall. SER. IX.

2 Now *more particularly*, I ſhall preſent a few rules of direction, eſpecially to the laſt of theſe generalls, how we may keepe holy affections in Particularly.

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warmth ; but very briefely.

Constant Application.

1 *Constant application of those things,* that are of force for the chafing in, which cause a begetting and preserving of these holy affections. As for example, wee heare many things out of the Word of God, we reade many things out of the Word of God, and other good writings, which doe conduce exceedingly to inflame and warme the heart and affections, with a holy love, and to make the heart soft with a holy awe and feare of God: Now wee should never read or heare those things, but wee should lay hold on them, and labour to chafe them on our hearts, and demonstrate the use of them: if wee have but the bare naked, cold theorem and speculation, wee doe but strangle the birth child in the wombe: if wee read them, and heare them, and never chafe them in, by application, to warme the affections; so that all those things that wee heare or reade, wee must chafe them on our affections, by applying them to our affections, and by holding of them to the affections, and keeping the warmth with it.

Vigilent Caution.

2 Let there be *vigilant caution,* over our hearts, to observe both our full and our wane: when our hearts are full and high in holy affection, observe cautiously what useth to raise them so, what experience, what arguments prevaile most to advance and mount the soule like *Eliah* his fiery Chariot, sparkling with holy affection, and mounting us to heaven (as sometime a man is as it were in heaven, when he is elevated in these divine affections) observe very narrowly, and marke very carefully what

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what are our *vehicula* our fiery Chariots that carry us up to heaven; and make uſe of them, apply them, ponder on them: And againe obſerve our wane and declining; for a Chriſtian hath not onely his ſpring tide when affections over-flow, and carry him ſweetly; But he hath alſo his low tide, the motions of the ſpirit of God are not ordinary, *rara hora, brevis mora*, as *Bernard* ſaid, rare and dainty are the taſts of Gods ſpirit; and many times a Chriſtian is at low water, at ebb in his affections: obſerve now and marke and ſee how comes this declining: what aileth my poore ſoule to wither, and my affections to droope, and hang downe the head? obſerve whether it bee not my neglect of the Ordinances? my neglect of duty? and whether it bee not ſome ſinne that lyeth upon mee, that God doth eſtrange himſelfe, and hide himſelfe thus, that the pipes that ſhould bring in water are cut off by the Key (I meane the conveyances of Grace) obſerve I ſay what cauſeth this wane, what it is that hinders, and watch againſt that: pry often into thy heart, meditate on thy wayes; and keepe a vigilant eye, bee very ſuſpicious, watch continually to make full diſcovery unto thy ſoule, what doth advance, or what doth hinder you in the way of theſe holy affections; and take heede of the one, and take care of the other: that is the ſecond thing.

2 *Vſe frequent excitation* and ſtirring up of your affection; If a man bee in a ſwoone; rubbe and chafe him till you fetch life againe: and ſo it had neede bee with us, wee had neede often to rubbe

Frequent excitation.

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our affections; for as I have often expreſſed it, our hearts are ponderous, *multum trahit de terra, de carne multum:* it weighes downwards; as the weight of a Clocke moves downeward continually, and if it be once to the ground, the Clocke is ſilent; they muſt pull it up againe, every twelve houres, or ſuch a certaine compaſſe, they muſt ever and anon be winded up: And ſo in this caſe, beſides mans ordinary courſe what hee doth in a *diurnall* way; he muſt have his *annuall courſes*, and his *monethly courſes*, and his *weekely courſes* of winding up his holy affections: if the fire be out, kindle it againe from heaven, go to God, and reinforce your ſelves to prayer and other holy duties; There muſt bee a frequent excitation and ſtirring up of our ſelves: when once we doe feele our ſelves beginne to dye, goe and make your complaints to heaven, *my heart ô God hath forſaken mee, it gon away from me, I cannot have the command of it, Lord reſtore it againe:* go thus to God to fetch it backe: this holy fire if it bee out, it is like the fire on the Altar, it was unlawfull to have it kindled but only by the meanes of heaven, it muſt be the fire of heaven, not any other fire: So we muſt be often renewing of our holy affections; we muſt uſe often excitation to keepe our affections in reparation.

Pregnant meditation of

Laſtly, *uſe pregnant meditation* on thoſe things that may conduce and are effectuall for the producing and preſerving of theſe holy affections: that wee muſt take up, inure our ſelves, to a conſtant and lively meditation of thoſe things, the conſideration of which may winde the ſoule up a-

gaine

gaine if it be down; may fetch life in it againe. As for example, ever and anon meditate on

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1 *The vanity of the world:* If the heart be out; it is because it is drawne away with ſome worldly thing which hath ſtollen it away; and therefore it languiſheth towards God, and heavenly things; if any worldly thing comes within our eyes ſight, (ſuch is our nature that) it hales and ſteales away our heart, makes us in love with it, makes us eſteeme highly of it; makes a man grow ſicke for it: and then farwel all holy affections; they are turned out of doore; and this new gueſt muſt take up all the roome: it is a thouſand to one, but we find it ſo on ſuch an occaſion. And therefore to prevent this, the heart ſhould ever and anon meditate on the vanity of the world, *vanity of vanities, all is vanity:* and what a mad thing is it for me to miſplace my affections upon ſuch poore things as theſe are: bee full therefore with all thoſe thoughts and meditations that preſent the vanity of the world, that it may take off that apparent and painted beauty that bewitcheth you, and ſtealeth away your hearts, ſo that you cannot beſtow them on God: often meditate of the vanity of the world, that is the firſt.

Vanity of the world.

2 And ſecondly, often meditate upon the *excellency of God:* If a man would ſee the vanity of the world, and then turne his eyes and behold the bright beauty of God, and all thoſe tranſcendent excellencies of goodneſſe that is in God, which are ſuch that a mans ſoule is (at leaſt may bee) overwhelmed in the conſideration of them:

Excellency of God.

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I say if a man did but fix his eyes upon it, would not he think himself a starke mad man, to be ever so foolish, as to dote upon these worldly things; on those inferiour things: when there is such a conjugall, and soule ravishing beauty in God, to delight it selfe in meditation upon the excellencie of God, inflaming the soule with that, that will set an edge, when our affections are dull; and sharpen them againe: Whet your soules therefore, and your affections upon that meditation.

Nobility of man.

3 *Meditate* often, ever and anon, upon the frailty, and yet *illustrious nobility of mans nature*: Consider and ponder, thou hast a poore *mortall body*, a rotten carkasse that must drop ere long into the grave, and stinke there (be it what it will) and be devoured by wormes: But yet thou hast as a Guest in that same homely cottage, a divine Guest, an *immortall soule*: Now then reflect on that thing firmely with this consideration, shall I neglect my precious soule, and bestow my short time that I have to live, that I have to worke out Eternity (for upon this little point of time hangs the Crowne of Eternity, all depends on it) shall I now I say, that have such a noble soule befoole my selfe so; as to neglect and refuse the offer of Gods excellency; and not to bee inamoured with his beauty, and in the meane time goe a doting on the vanities of the world, is this a thing sutable to me? this would wonderfully raise a man, if men did but remember that γνῶθι σεαυτὸν, did but understand both his frailty, and his nobility, it would make him infinitely to scorn any other thing, and raise

raiſe him onely in his affections towards God.

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3 Let me ad but a word now concerning the third thing, and that very briefely. Wherefore muſt we get theſe, or what may be the *motives* to move us to labour for the gaining of theſe heavenly affections of feare and love placed on God in a ſoveraigne manner? Wherfore theſe

I will propound ſome, but according to the proportion of the poynt that I have now in hand, and confine my ſelfe to that narrow compaſſe: and ſo

There bee five maine conſiderations that may induce every one to make it a principall part of his care, to get about him thoſe holy affections, and get them in a high and ſoveraigne manner.

1 Becauſe they are the *beſt fruit of all our knowledge:* Alas our knowledge is meerely and altogether but barren that doth not beget affections: To have a golden head, and feet of clay was that portentuous Image ſhewed to *Nebuchadnezar*; to have a golden head, and earthen affections; knowledge of divine things, and yet love of humane; love of the world; the whole fruit of knowledge, and the whole ſcope of it is loſt: God doth conveigh knowledge to us with this purpoſe, to beget holy affections: it doth therefore fruſtrate God in the maine ſcope of all our knowledge: let that be the firſt conſideration, it is the beſt fruit of our knowledge; the beſt product of knowledge is when the light of the underſtanding warmes our affections, and raiſeth them to God in ſome manner. Beſt fruit of knowledge.

2 It

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Next roote of obedience.

2 It is the *next roet of all obedience:* If knowledge be precious unto us, then ſhould heavenly affections; for the pearle and price of our knowledge is when it elevates and workes in us holy affections: And if obedience be deſirable, if obedience bee worth the while; then holy affections which are the very next roote of our obedience, muſt be deſirous and worth the while; for from it, it iſſues and flowes, and receives it life and ſtrength: It is juſt with the ſoule as it is with the body; the nerves and muſcles are the inſtruments of motion: that I pull in or put out my hand or foot, or open or cloſe my eyes, it is by a ſecret and inward power of the muſcles, nerves and ſinewes; by which I rule theſe, and order theſe parts as occaſion is: and ſo it is in the ſoule, all outward motions in obedience, it will bee but a meere poppet-play, except it be from an inward motion, a popet is a dead thing except ſome man move it, the wind may move it, it is but meerely carried in mens hands, and not by any naturall motion or life: But then only is our obedience right and lively, when it hath an inward motion, a motion of love, or feare, when it riſeth from a root of holy affections: when a man loves God, and feares God, then is he fit to ſerve and obey God: *timor addidit alas*, and ſo *amor*: feare giveth wings, and love is the moſt compelling thing, for *the love of Chriſt conſtraineth us* to make us induſtrious to ſerve God; the act of love or feare is great: affections are the beſt root, to thruſt plenty of ſappe forth, to make all our actions greene, and freſh, and flouriſhing.

3 As

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3 As affections are the beſt fruit of knowledge, if we value knowledge; and as they are the next root of obedience, if wee prize obedience; ſo they are the *onely grace of both:* neither of them hath any grace on it, or any gloſſe, or beauty in it, without heavenly affections; *Knowledge,* (let it be never ſo great, never ſo profound, never ſo univerſall, never ſo cleare, yea in divine things, yet) it is not *ſaving,* till it bee mingled with holy affections, till it have begotten and brought forth them: All our knowledge without affections, is not ſaving; but a man may goe like a Bull with Coronet and garland when he goes to the ſlaughter; a man may go to hell and periſh everlaſtingly with all theſe ornaments of knowledge in his head: knowledge is not ſaving, except wee have this ornament in our hearts of ſpirituall and holy affections: And therefore as the Father ſayd in a patheticall bemoaning of thoſe that were learned men; men of great parts, but cold affections: *Surgunt indocti, & cælum rapiunt; & nos cum doctrinis noſtris ſine corde, ecce ubi volutamur in carne & ſanguine:* that is, the unlearned ariſe and ſnatch heaven, and ſhall we periſh with all our learning? they out-goe the learned in this, they that have heavenly affections. Though they have ſuch a great excellency of knowledge, as it was ſometime ſayd of one that came to contend at the olympike games, in the game of running: hee was a tall man, and had a mighty long arme and hand, certaine ſaid one jeſtingly if the garland were to be worne with reaching, hee that could

Only grace of either, without which Knowledge is not ſaving.

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reach himſelfe farthest; this man would carry it: but it was not he that could reach farthest, but hee that could runne fasteſt, that bare away the garland. And it is not thoſe that have the deep reach in religion, but thoſe that have the beſt ſpeed in religion, the ſweeteſt affection in religion: It is heavenly affection that puts the grace on our knowledge, yea and puts a life into it, which otherwiſe would bee but a dead knowledge.

Obedience not pleaſing.

And againe *obedience* without holy affections will not bee *pleaſing*: except it proceed out of a root of holy affections, and what we doe, (let us doe it never ſo buſily) if wee doe it not out of the feare of God, and conſcience to him; if we do it not out of love, and ſweet and heavenly affections towards him, it hath no acceptance with God, nor is it available: The heathens had many acts of obedience, as juſtice, and temperance, and chaſtity, and ſuch like vertues, which were but wild plants, not gardens planted, nor having their due *culture*; they were never cultured by God in his garden, becauſe they grew not upon the right root; they were done in ſelfe-love, for their owne glory, as the *Stoikes* were called, they were *animalia gloriæ*, men that aimed at ſelfe-love and their owne vaine glory in doing of them, and therefore they had no acceptance with God. But it is theſe holy affections, that *God* looks at in all our actions, and which alone puts the price upon all our obedience: He that giveth but a little in a way of charity, ſo it be out of affection, is accepted: It is not the greatnes of the guift; but the riches of the mind that commands;

mands; not the great guift, but the rich mind hath acceptance with God: The Widdowes mite, was beyond the rich mans magnificence, becauſe it came out of a richer mind: And ſo it is in all other actions, it is the root, from what heart they ſpring, from what affections they ſpring, that commands the actions: without which the actions looſe all their beauty. And this ſhall ſuffice to infer the ſecond part of the exhortation, to labour to get ſoveraigne affections.

The Tenth Sermon.

PSALME 4. 6.

There bee many that ſay, who will ſhew us any good? LORD, *lift thou up the light of thy countenance upon us.*

WE are yet upon the poynt of happineſſe. but upon the laſt obſervation in it; and at this time we ſhall finiſh it: The point (that you may not forget it) for it is the maine, was this; *That ſound knowledge, and beliefe, joyned with ſoveraigne feare, and love; and both theſe crowned with ſincere repentance and obedience, ordered by the light and line of the true religion, is the onely way to true happineſſe*: we have diſpatched both the *explication, confirmation*, and the beſt part of the *application*; for we are on

on the laſt branch of it: *viz.* the matter of exhortation: which was, and is, to exhort every man to the proſecution, of every of thoſe particulars in the poynt, which are the ſeverall ſteps in the way to happineſſe: we hand ledit ſuccinctly in theſe branches.

First, to exhort every one to labour *for ſound knowledge and beliefe.*

Secondly, to put every one, upon the proſecution of theſe ſoveraigne affections, *of feare and love.*

The laſt branch, which I intend now to diſpatch, is, that thoſe that have both theſe, and have made a good ground-worke and foundation of knowledge and beliefe, and are not altogether defective in ſweet and holy affections towards God; would be carefull to crowne both theſe with ſincere repentance, and obedience.

That is the thiug I ſhall now treat of: in the proſecution of which I ſhall take the ſame order that I did in the former: which is, to propound it in theſe three particulars. Get repentance, Obedience.

1 Firſt (I ſhall take up what I intimated in the explication: becauſe it will bee needfull here for the preſſing of the point) what *kind of obedience and repentance* we ſhould aime at, and having briefly circumſcribed that,

2 I ſhall ſhew *what courſe we ſhould ſteere in*, and what way wee ſhould take, for acquiring and improving of our repentance and obedience, that we may attaine unto it, and really exhibite it.

2 And laſtly, bring ſome few conſiderations, *wherefore*, that ſhould put us on, and provoke us to this duty and care.

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What for the

First, *what kind of obedience* and repentance we ſhould aime at:

In regard of

1 The *Act*:

2 The *Manner* of obedience and repentance.

I ſhall comprehend them both, though I ſhall proſecute rather the point of obedience, as being the maine in this place: But the maine of both is the *manner*, that we may underſtand what manner of obedience wee ſhould aime at; It muſt bee ſincere.

Manner.

Sincere:

I ſhall expreſſe all very briefely in theſe two words: which though they may ſeeme too repugnant the one to the other, yet you ſhall find otherwiſe: Sincere obedience I circumſcribe in that which is

1 *Formall*,

2 *Cordiall* obedience.

Formall obedience.

1 *Formall obedience*: I meane not that which barely hath a ſhew, and ſhadow of obedience; but that which is obedience in *propriety*, and *formality* of obedience; that hath the very formality, and proper nature of obedience: For it is not meerely the *opus operatum*, the work done that makes a thing obedience; A man may come, and worke in my field, and do that ſame worke which I doe hire another to doe; he may come I ſay, and doe the worke, but hee doth it not upon my command, neither is it therefore obedience unto me; neither is it done in reference unto me, but he doth it for ſome other end of his owne, and it is his owne buſineſſe, and in this caſe a man is not bound to

give

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give him wages, for hee never covenanted with him for it: And ſo it is in this caſe; there may be many duties done in the *ſpecies* and kindes of them, or acts of obedience; but if it be not done with reſpect to God, and conſcience of his Commandement; it is not formally obedience: For you may remember that I noted in the application three Intrinſecall Charracters, which did deſcribe the quality, and the property of obedience: Intrinſecally, in the true

1 The firſt was; that wee muſt take heede, that our obedience *ariſe from the right riſe and root*, that it have the right root from whence it ſprings and flowes; for that is all in all to make it proper obedience: as now when it ſprings from thoſe things that I mentioned in the other branch of the poynt; that is, from a *grounded knowledge* of the will of God, and *faith*; that it is Gods will I ſhould carry my ſelfe ſo: and when it ſprings from a *holy feare and love of God*, that I live conſcientiouſly and reſpectively, to approve my ſelfe to him in the diſcharge of my duty: this is the firſt thing neceſſary in the formality of obedience: it is not otherwiſe formally of the nature of obedience, nor cannot expect that acceptation and reward from God, which he will beſtow on obedience. Riſe. From knowledge, faith. Feare, love.

2 And beſides the right root, there muſt be *right rule*, by which our obedience muſt be ſquared: It is an ordinary obſervation, that a man cannot draw (even in naturall things) a long ſtreight line perfectly ſtreight, except he draw it by ſome rule: Rule.

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rule: it is not the ſteddieſt hand that can doe it exactly, but there will be ſome nookes, and therefore men uſe to take a rule to draw a line by: I am ſure it muſt bee ſo in ſpirituall obedience: a man muſt have an eye to the Word of God, to make that his Card and Compaſſe to ſaile by, to make that his rule and warrant of his actions; or elſe though he hit (as it were) hab nab at ſome circumſtances, yet it is not *formall obedience*, becauſe it is not regulated according to Gods Rule: Now though a man may hand over head (as they ſay) make ſome haſty and tumultuous doings, patch up a great deale of mud together to make a wall, not caring for a ſquare to make it perpendicular, yet if a man would build a Temple, or ſtately Palace, he muſt doe it perpendicular, it muſt be ſtraightly built according to an exact line and meaſure, or elſe one part will overtop an other, and all tumble downe: It is ſo in this caſe, every thing that is not ſquared, and regulated, and ruled by the rule of Gods Word; what ever *materiality* it may have, it hath little or no *formality* of obedience: *Gods Word* muſt be the patterne; and thoſe *examples* that are propounded to us, and ſo farre as they are propounded to us for examples: In a word, all muſt be regulated by the Word of God; that muſt be the rule of our actions, if we wil performe right obedience.

Race.

3 Laſtly, Obedience that is formally right, muſt have the *right race, ſcope, end*: as I doe it out of conſcience to God, and regulate it, not according to my owne fooliſh fancy, but his VVord; ſo

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ſo I muſt levell all to his glory: not that I exclude my owne ſalvation and good, for they are ſubordinate, and may worke well together; but the more that is ſwallowed up, emptying ones ſelfe, and wholly nullifying a mans ſelfe, not looking to himſelfe, but devoting himſelfe to Gods glory, the more noble, and more excellent the work is.

And this is that I meane by formall obedience: I ſhall expreſſe but a word concerning the other branch: It muſt be cordiall, or hearty, and *ſincere obedience*, as I expreſſed it in the generall. Cordiall.

Now (as I noted formerly, and therefore ſhall but mention it now) there bee two *extrinſecall cognizances*, by which a man may gueſſe of a mans ſincerity, and cordialneſſe, which we muſt aim at: they are, Cognizances.

1. *Vniverſality.*
2. *Perpetuity* of obedience.

I. VVe muſt labour and take care to exhibit not a lame, but a compleat obedience, univerſally: Now there may be mentioned a three-fold Vniverſality neceſſary in this caſe. Vniverſall.

I. *Vniverſall*, extending to the *compaſſe of the whole law*: A man muſt not be narrow handed; hee muſt not be *Funambulus virtutum*, as *Tertullian* ſpeakes, going in a narrow tract of obedience: not thinking becauſe he hath one vertue, he hath done a great exploit, and attained the favour of God by it (and it may be thinke that may be an excuſe to bear him out in a great many other failings) but he muſt have reſpect to all Gods commandements: his walke and compaſſe of duty Extending to the whole law.

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must be as large as the compasse of both the tables, in duty towards God, and man.

In negative and affirmative Precepts.

2 *Universall* in an other respect too: *viz.* to the whole compasse of the law a little more intimate: I meane both in *negative and affirmative obedience*; abstaining from every evill the law forbids; keeping a mans selfe pure and undefiled from the guilt of any of those things that crosse that holy law; and endeavouring earnestly in every good: not satisfying a mans selfe that he is negatively good; that is, hee is not thus, or thus, or as such are; but a man must be affirmatively perfect too; hee must extend to all that God requires: we must not only commit, or practise that which God commands us to doe; but omit also that which he hath forbidden us to commit: and performe our obedience in both kindes.

3 To the whole man.

3 Lastly, the *Law of God reacheth to the whole man*, and therefore I extend it so farre: If wee would have our obedience beare the Character of sincerity, then it must reach the *thoughts*, and bents of the inward man; and the very inward bent of the heart and affections; it knits all together.

In thought.

It reacheth the *words*, and layeth a law on the tongue and speeches, neither of these must violate Gods Law:

Word.

and as by a steddy rule it reacheth to actions too, wherein the principality is, and the greatest manifestation: and herein it would exhibite his obedience so as may be accepted, and accounted of as sincere, must approve himselfe in this universality; approve himselfe in his thoughts words and deeds: yea I say, in his very *deeds and*

Deed.

actions,

actions, and thoughts: not onely taking care of the *outſide* to make that cleane; but to purge himſelfe *inwardly*; and rather to bee rich in good workes; to have the greateſt part of his ware in the inner part of his ſhop, and not all in the fore ſide, on the board or ſtal; not in a bravado, in ſome outward expreſſion of words; but in our very thoughts we muſt be conformable to the Law of God, and in the very beatings of our heart and affections: that is the third thing, and ſincerity demonſtrates it ſelfe in the univerſality of it, whereas hypocriſie comes exceeding ſhort.

2 Perpetuall.

2 It muſt approve it ſelfe too in *perpetuity*: Sincerity ſhewes it ſelfe by a conſtant courſe of obedience towards God and man: Not to hamper a little at ſome peeces of obedience; to have ſometimes, ſome good intentions, ſome good thoughts, ſome good ſpeeches; to goe to the Church now and then; and as ſoone as ever a man is out againe, to turne to his vomit of ſwearing, and drunkeneſſe, and filthineſſe, and all kind of exceſſe. Tis not ſincerity to be ſeemingly conſcientious and devout, to lift up the eyes in the Church; but to cheate and cozen in the ſhop: tis not to make a labyrinth, to be out and in, backward, and forward; but there muſt be a perpetuall, and a conſtant courſe: For if grace be truly rooted in the heart, it will bee a perpetuall ſpring: not like a poole, or ſome current, which after ſome raine it may be runnes very faſt; not upon ſome fits to runne a great deale; but if it bee from a ſincere roote and principle, it will ſhew the ſincerity

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of it in its perpetuity: And though it bee not able to keepe that pace that it desires, yet it will not start out of the way, but be constant in it: *Tardus viator, &c.* the slow and soft paced traveller, is better then a nimble hunter; though the one runs far in a day, and nimble; yet the other comes to his journeyes end: and this is one of the maine Characters, of sincerity, that there is a perpetuity: And therefore the Scripture and Divines have made this distinction of grace: There is grace that is *true*; and grace that is *temporary*: A temporary grace for the outward act, a wicked man may have, an hypocrite may reach it; but time will discover it; *Truth is the daughter of time.* It will bee manifest in time: A man must keepe a constant course and tenour of obedience in his life, and that is a Character of sincerity; These I say are but exterinsecall ones; yet wee cannot have a fairer and more legible one then these, *universality*, and *perpetuity*; these onely crowne a good man, and doe demonstrate his sincerity.

How, in,

2 But *how* may one that is willing and sensible of the truth and equity of this course, attaine unto it? There bee many difficulties, and many repugnancies of the flesh to keepe a man off from such a course of obedience towards God: how may a man therefore (notwithstanding these rubbes) attaine unto it, and raise his mind, and fasten it this way?

For that, I will say but these two things, *viz.*

Some

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Some things in *generall*,
and
Some things in *particular*:

In *generall*: there be three ſteppes (as it were) and degrees, which are very conſiderable, to bring a man to that pitch; and to faſten him in a ſteady courſe of obedience: as generall.

1 *A deepe and ſerious conſideration of our wayes*: examining and conſidering our wayes, and pondering our ſteps; and ſtudying to beat downe that which is contrary to the right way; to ſee the deformity of the one way, and the bents of the other way, let there bee this ſerious conſideration: Deep and ſerious conſideration.

2 From this wee ſhould proceede to ſtrong *reſolution*; to bind our hearts to the good behaviour: to ingage our ſelves by vowes and covenants to GOD, to walke in that way, which upon ſadde, and ſerious, and ſober conſideration I have diſcovered to bee the good way: Indeavour I ſay, to come to reſolution of ſpirit; to ſay, I will keepe the Commandements of my GOD: and therefore I will beate off all other things, that would keepe me off, or interrupt me in that way: There muſt bee ſtrong reſolutions: which had neede ever and anon to bee repaired, becauſe they are apt to grow ſicke and faint and weake: It may be for a while a man may hold out well; but if our reſolutions bee not renewed, they will grow ſlacke: therefore ever and anon we had need renew our reſolutions, vowes, and covenants. Strong reſolution.

And (as I have formerly expreſſed) there may

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bee conſidered a threefold time, in an orderly courſe (beſides an extraordinary) wherein it is meete for a man to take up his ſpirits, and ſet them in a right temper of reſolution, *viz.* First, *wee ſhould doe it every day*: Every day even a heathen man could ſay, call thy ſelfe to an account, and conſider thy wayes: ſee how thou doſt walke or decline, or thrive and proſper in obedience, and repaire thy ſtrength, renew thy covenant every day: And againe doe it more ſolidly *every weeke*, every *Lords day*, when we have further helpes to ſtrengthen us; when wee have the preaching of the Word, to quicken us, and to worke upon our ſpirits and put us on more: Take an occaſion to doe it yet more ſeriouſly every *moneth*, when wee come to the Lords Table, and partake of thoſe ſeales, the ſubſtance of which is the renewing of our covenant with God.

Reinforcing.

Doe it yet more often, beſtow yet more time in meditating upon our wayes; and reinforcing our ſelves upon new reſolutions; humbling our ſelves for what wee have failed: and even as a horſe will do, after every ſtumbling make ſomuch more ſpeed, ſo after al our ſtumblings and failings, let us recover and inforce our ſelves ſo much the more. To omit all extraordinary caſes, and extraordinary perſons, and extraordinary times, and motions of Gods ſpirit, and all other extraordinary occaſions, wee muſt take this courſe of ſerious examination, and ſtrong reſolution.

Speedy execution.

3 And then there remains nothing, but ſpeedy *execution*, to ſet upon this, which is the third thing in

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in the generality, and which I will expreſſe a little more *particularly*:

In ſpeciall.

And there bee but two things that I will mention as moſt conſiderably helpfull to ſet a man upon and ſtrengthen him in a way of obedience.

Repaire and increaſe in Knowledge.

Firſt of all, the *repairing and increaſing* of thoſe former things in the poynt, as namely, your *knowledge*, labour for a new improvement every day; increaſe your knowledge: Let the word of God dwell plenteouſly among you: ſtrive more to know what the good and acceptable will of God is: build your ſelves up more in your knowledge, and this is one ſtep toward our obedience.

Faith.

Increaſe your *faith and beliefe*; cleaving and aſſenting to the word of God; beliefe, that is a good helpe: It is unbeliefe that is a great rubbe hindring us from ſetting upon the wayes of obedience: for becauſe wee doe not *beleeve*, therefore we doe not *doe*. But the more firmely we beleeve the more ſtrongly wee ſhall runne the wayes of Gods Commandements.

Feare.

Againe, increaſe your *holy affections of feare and love*. Increaſe a *holy feare of God*: often ſet his Majeſty before your eyes: often thinke upon the holineſſe, the excellencie, and the purity of his nature: thinke on his Majeſty in all reſpects, think upon his All ſeeing eye, and upon his All-knowing knowledge: that he takes an account of all a mans wayes, and all his actions: and this will worke a holy feare of his Majeſty, and that holy feare will put it upon holy obedience: Increaſe alſo

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Love.

alſo your love and ſweet affections towards God: labour to ſee, not only excellencie to aſtoniſh, but beauty in God to move us to love, and ſweetnes to inflame our love: labour to ſee all the goodneſſe and ſweetneſſe that is in him: and this will wonderfully raiſe our thoughts to love him; and that love infinitely ſet us on in a way of obedience to him. This I ſay will be a great helpe: for the truth is, nothing in this kind commeth off hanſomly from us, if it comes not from love; it is againſt the hair, if it come not from a principle of love: whereas on the otherſide (as the ſaying was) *Marti arma non ſunt onera*: The *commandements of God will not be burthenſome* to us, *if we love God*: ſo that now the increaſing, and the renewing of every one of theſe former things, will be a meanes to ſet us upon obedience: for every one of them ſerves proportionably, for the watering of the very root of obedience, to make it thrive and proſper: though I doe not now (for it is not neceſſary, if I would make a young tree grow that I have planted, that I ſhould goe to the top, or boughes of the tree, and caſt water there, it is but frivolous; for it ſufficeth to caſt the water at the root; for it is the root that nouriſheth all the branches; and all the ſap, it is firſt at the roote, and ſo conveighed to the boughes and branches:) So it is in this caſe: I doe not ſpeake of watering the top of obedience, to make it flouriſh outwardly: but water the root, with this knowledge, and theſe affections (which are the root of all the actions of obedience) and then there will naturally iſſue forth

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forth the fruit of obedience: For if theſe be kept well and ſtrong: if theſe be renewed and furthered; the other will be a naturall iſſue out of it.

Exerciſe theſe.

2. But yet to ſpeake a little more particularly: The maine thing that will helpe us in obedience, is the very act and *exerciſe of obedience*: Every act is ſtrengthned, and every habit is ſtrengthned, by the exerciſe of many acts of that habit; and it groweth to be ſtrengthned by frequent uſe: obedience is a thing that cannot bee otherwiſe ſtrengthned, but only by meere practice: So that this is the Maine, *viz.* the ſetting upon the worke, not only meditating, and pondering upon it; and thinking what I ought to doe to obey God, but when I doe know what his will is, I muſt ſet upon the doing of it, I muſt not diſpute about the thing, but fall upon the doing of the thing, which I know I ought to doe.

And now in this there be two things.

Take heed

1. Some things muſt bee *taken heed of* that will hinder us in the practiſe of obedience.

2

And ſome things, that we muſt take *care of*, that will exceedingly further us in a courſe of obedience.

I will but touch upon ſome few things in either.

Of Carnal

Take heed of ſuch carnall things, as will choak us in the very thoughts, when we are to goe about a courſe of obedience: I ſay will choake the very thoughts: as 1. *Carnall Reaſon*: It is a wonderful thing to ſee (and yet no wonder when we conſider our naturall condition) how many things

Reaſoning:

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will boyle (as it were) out of the heart; how many fooliſh excuſes, and how many vain pretences, to keepe a man off from duty, when a man hath ſome thoughts to goe about it: as when a man hath ſome thoughts to goe, and heare the Word of God, then ariſeth ſuch an hindring thought, as thus. I can ſit at home, and reade the while, and ſave my labour of going: I know what the Miniſter wil ſay, *viz.* that it is but faith and obedience we muſt labour for: And ſo many other things there may be, and indeed ſo many, as that they will take us off from the thing we ſhould, and indeed otherwiſe would doe: It is ſtrange to thinke of the infinit reaching, and racking a mans wit to make excuſes, ſome thought or other is in the way, either it is not now time, or ſome thing elſe there is alway; ſome diſpute, that reaſon wil ſuggeſt, by which wee contradict our intents, and choake our purpoſes of doing this or that duty: Take heed therefore of carnall reaſon, it is a dangerous thing to word it with God: but when a man once ſeeth his way before him; then it is haſt to fall upon it; let there bee no cunctating, no delaying in the work for ſome fooliſh reſpects: Remember this; there is nothing in the world, but may be ſpoken againſt; if a man would give way to every reaſoning: Is there any truth in the world, but may be reaſoned againſt? is there any truth ſo cleare, but wit will find ſomething to ſay againſt it? But it is no matter what men, or thy owne carnall reaſon ſay, ſo Gods word ſaith otherwiſe: And therefore away with all ſuch fooliſh

fooliſh carnall reaſonings as theſe: I would doe ſuch a duty; but there is a ſecret ſuggeſtion of my heart now, that I think it not beſt to do it, or I will doe it ſome other time: but away with theſe; when wee know what we ſhould doe, fall on it and doe it: Away with *carnall feare*, away with feare, take heed of it: *Ruſticus expectat &c.* A countrey man expects at the water ſide to goe over, he ſeeth the water running, and is reſolved to ſtay till it was all gone, but hee conſidered not that it came from a Fountaine: And ſo as there will be diſputes alwais, ſo there is a *ſpring of difficulties* that will ariſe, as indeed there can be no good action, but there is, or may be ſome danger, or difficulty in the performing of it; and ſomething that may be a reſtraint againſt the performance of it; *Carnall feare* will hinder; I ſhall have ſome ſhame, a nick name (it may be) ſet upon me; I ſay carnall feare of ſhame may hinder, that is an other: but we muſt rectifie this feare, with the feare of God, nay mortifie it: A man muſt not reſpect ſuch fooliſh things, nor feare ſome Bug-beares, but fear God: And let that feare extinguiſh all carnall feare: that may otherwiſe diſcourage and diſhearten us in the thoughts of any duty.

Feare:

3. There is likewiſe *carnall ſloth, and ſluggiſhneſſe* of our nature, whereby wee learne to delay and put off; and the Devill is ready to envegle us with it, and put it into our heads; that this may be done ſoone enough before I die; what I ſhall be godly, and holy; and be a Saint before I come to heaven: yes I tell you, you muſt; you muſt

Sloath.

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be saints here, or else you shall never bee Saints there: Doe not *delay*, nor *dally*, nor suffer your corrupt nature therefore to keepe you off, by any reason that can be objected against this: Do not fall off from the duty out of a meere sluggishnes, to be loath to put your hands to your mouth, as they say: loth to put out your hands to reach the Crowne. Take heed of these carnall things.

Worldly distractions:

2. Take heed of *worldly distractions*: It is a wonder to think, into what a labyrinth, the world leeds a man, if hee will dance after the pipe of it: sometime with this thing, and sometime with the other thing; so that there is no time for any duty to God; doe it I must, and not slothfully; I see that this is a duty, and there is no excuse to bee made: but the subtilty of the world insinuates it selfe into us; drawing us from one taske to an other taske, from one occasion to an other occasion, from one visite to an other visite; and complement after complement; that a man eats out all his precious time, & eats out al good thoughts, while a man danceth in that maze, and followeth the world in a wild Goose chase: And certainly if a man will stay while all worldly busines bee done, a man shall never have any time for God: But remember *one thing is necessary*: take your selvs off from worldly distractions, do not plunge your selves over head and eares in the world: Be not so deep in the world as too too many are; that have nothing left, nor spirit, nor time for God, nor for their own souls: But remember μὴ πάντα διδόμεν, ἀλλ' ἅπαντα δικαίως, let not the world have al, bestow some time

time upon God, ſometime upon your own ſoules.

2. I will add but a word for the affirmative part, and that is concerning what you muſt take care of. In a word, take *the hint of al outward opportunities & occaſions*, when God offers an oportunity of doing him ſervice, & of doing any act of obedience, do it.

2. And take the hint of *inward motions*: when the Spirit of God, and the dictate of our conſcience, doth ſay, *this is the way, walke in it*; and thou oughteſt to doe this; doe it.

1. Take the hint of opportunity, as ſuppoſe thou haſt an opportunity of *prayer*; take heed of all thoſe creepings, and windings; thoſe ſerpentine tricks of the fleſh and the world that would ſtay thee: and when thou haſt an opportunity to prayer offered, lay hold upon it, and make uſe of it: take I ſay the occaſion; when God hath now led thee to privacy, thou art then where thou maiſt freely have communion with God: Take alſo that opportunity, that thou haſt offered, to doe good to thy neighbour, while *wee have opportunity let us doe good to all*: It is not good to let ſlip any opportunity; that is a certaine truth: Doe not neglect therefore, nor ſlightly, (but upon juſt ground) let fall any opportunity: when God gives a man an occaſion, and an opportunity, it is Gods call; and therefore let no opportunity ſlip: It may be now, thou haſt a good knowledge of the waies of God, thou haſt a good affection to it, and thou doſt not act yet according to it: but when there comes any opportunity for us, let us take that occaſion: let that wind blow us over to God by duty,

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Take care of

I

Hint of

I

Opportunity:

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Inward motions.

let that opportunity make all move to God.

2 Take the *hint of the motion of Gods Spirit*; I doe not speake of any extraordinary motion, or revelation: It is not needfull for me to stay for them; neither are they such common things, as some fanaticall, and fantastick spirits have, and do imagine (whether out of strength of fancy; or wickednesse of policy, I know not) yet notwithstanding the spirit of God hath divers wayes of revelation, as in his word, or upon some occasion of some acts of the spirit: the spirit of grace that God hath planted in a mans heart, that stirs him up to good: And this spirit of God doth often times whisper to us, saying, this is a duty thou must doe; and thy conscience doth witnesse with the spirit that it is so; and thy owne affections (if thou hast any heaven-ward duty-ward) do stirre thee also; now these come on thee, doe not neglect the offer of the spirit; doe not, quench the spirit of God: Thou hast it may bee, a motion to goe and pray to God, and this comes from a regular ground; and it is also seasonable: doe not lightly then extinguish and quench the spirit through neglect, drive not away the spirit, God is willing to strive with thee, and thou shalt not drive away the spirit if thou art but reachable, if thou hast but an eare to hear; oh if God wil sweetly converse with us, and put an hint to quicken good motions in us: if hee will (I say)--O let us cherish them, by putting our selves upon duty! O when God offers the hint by his spirit, take it; take that hint, I say; A man may doe

more

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more in an houre of prayer, when hee hath the motions, and the power of the ſpirit, when the fore-runner of it, is ſome ſweet motion caſt into the heart of a man; ſome ſweet touch of meditation puts him upon duty, O then I ſay, a man would make uſe of the ſailes of that hint by that wind, hee might diſpatch a great voyage of prayer, and returne richly laden. Doe not looſe therfore theſe opportunities: and ſo for any other part of duty, or obedience, doe not extinguiſh or ſlightly turne back thoſe motions of the ſpirit of God; thoſe voyces of thy conſcience within thee, calling upon thee for the performance of duty, doe not neglect it, but let that time bee thy time; for now it is a time of winning grace; and God that hath ſtirred thee up, will certainly ſtrengthen thee: when I am private, and am at leaſure, then is a peculiar and proper time, and when Gods ſpirit moves me, and telleth me this is the time, make uſe of this efficacious motion.

3 Motives:

3. There remaines now the third thing in this branch, *viz.* to propound ſome *conſiderations to preſſe on this duty.*

To diſpatch that, I ſhall propound but ſome two, or three.

Obedience the ſcope of both:

1. Conſider that *obedience* is the *ſcope*, and the *end*, and the *perfection of both the former*; the very top, and crowne of knowledge and affections; the very height that they reach unto: knowledge is given that we may bee the fitter to obey: and affections are given but to ſtirre us up to obedience; and therefore we ſhall looſe the fruit, and ſcope

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ſcope, and the end of all the other preparatives, if we do not adde this: All acts of our underſtandings and affections will be imperfect, if we doe not adde obedience: for that is the ſcope and end why God gives the other: why the Spirit of God worketh the other in a mans heart; it is all but to prepare a man for this: Now if a man be furniſhed with armes to fight, he muſt fight when he is called to uſe them: And ſo in this caſe, when God giveth a man affections, and endowments, if a man uſe them not, what is hee the better?

Seale of truth

2. This is the very *ſeale of the truth of both the former*: A man can have no aſſurance that hee hath knowledge that is ſaving; or that his affections are ſuch as are right; except both theſe ſhew themſelves by inclining us to obedience; for there is a naturall dependency betweene this and the former; betweene the actions of obedience, and the root that I ſpake of: It is impoſſible but they muſt breake forth, and ſhew themſelves in actions (at leaſt) in ſeaſonable time: It is true the tree doth not alway ſhew the life of it, by the leaves and fruit; (they are ſomething ſeparated from life) but yet that tree that doth not ſhew, (though it lye dead all the winter) that it lives in the ſpring; I ſay if it doe not ſpring up in the Sun-ſhine in ſummer; if it doe not then flouriſh, it is dead: So in this caſe, certainely though actions doe not alwayes accompany us; a mans affections may bee ſtrong in him; but yet there is more required to action, then affection: the intrinſecal character of grace lieth principally in the affections,

affections: and therfore when a man comes to an inward breach, that is the worſt: the externals may faile, and the Apoſtle complained of that, *Miſerable man that I am*: his will was good, his affections were good, but hee had not power to act; But yet when there is a ſeaſon of actions, and all things concurre; when God affords other conveniences in abundance to produce actions, if a man doth not bring forth action then, certainely I will conclude that knowledge is dead knowledge, and thoſe affections are dead, that life is gone out of him, or elſe it would ſhew it ſelfe in this warme ſummer, and wee ſhould ſee both leaves and fruit: for it cannot lye hidden, (if a man have affection to God) but it will break forth upon occaſion: Obedience therefore is the ſeale of truth; & we can never evidence the truth of our knowledge, and our affections, except upon occaſion wee ſhew it by the fruitfulneſſe of our actions.

Root of al ends.

3. And againe this obedience is the *Seale* and *immediate root of all theſe ends*, which wee ſhall propound to our ſelves: It is the immediate root of our *Conſolation*: A man may gather comfort from his obedience to God, in the performance of duty: I doe not ſay it is the *proper root*, but it is the moſt immediate root; for you know apples doe not grow out of the root of the tree; but they grow out of the top of the branches, and yet they grow by vertue of the root: but the branch is the moſt proper place on which they are to grow: So it is in this caſe; comfort

1 Owne conſolation:

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is immediately gathered as it were from the fruit in the actions, in the utmost branches of the actuall obedience: Immediately wee have but little comfort from our affections, because wee have but little assurance of the sincerity of our affections; but our comfort is gathered, and multiplied in our *abounding in the worke of the Lord*: The more obedience, the more comfort: I cannot expresse it better then thus: A mans body is warme when his clothes are on him, to keep him warme: the clothes give mee not that warmth that I have; but my body, and yet the clothes keepe me in warmth; for without them I should suffer some cold in my externall parts. And so it is in this case: Though our comfort doe not *originally arise* from our obedience, yet our obedience keepes our comfort warme: The more wee compasse our selves about with obedience, the more we heape up things, and doe them according to the rule of Gods word, and our conscience; the more we abound in these things, the more wee keepe our comfort warme: out of what feare or love we doe them to God, there is the vitall excellency of them: but this is mightily cherished by these breakings out in actions of obedience; it is the seale of our own consolation.

Neighbours edification.

2. The *edification of our neighbour*, which should be an other end wee should aime at: wee should depend more upon our obedience, then upon any thing elst for that end: Indeed knowledge may be a meanes to edifie, and so may our affections too; but all this cannot doe any good without

action

action: Let your workes be seene before men, that they may glorifie your heavenly Father: we provoke others by our holy patterne; Some thing may lye in us, which they cannot take notice of; our knowledge and affections may lye hid: they will not have the treasure of grace, except it be manifested to them, by workes of obedience, as of instruction to them, or reproofe with tendernesse of heart, our edification, and building up of our neighbour, flowes from such actions. As the Candle doth shine through every pane of the Lanthorne to give light: so our knowledge and affection shines through every act of obedience to edifie our neighbour.

Gods glorification.

And this is the way to *glorifie God*, and adorne Religion, to beautifie that, and cast an honour upon it: If wee know, and can talke of Religion, and will be contentious for it; in truth it is some-thing; But alas it is nothing: So farre as our way tends to the glory of God, it is in actions of obedience: our knowledge, or our affections immediately doe not glorifie God: It is done our actions of obedience, that put an honour, and glory, and beauty upon God, and upon the religion of God: whereas Religion fares ill, if men be all in tongue, and nothing in deed, or actions: If we put all in our pretence of affections of holinesse, and walke not in the actions of holinesse, this will be a disgrace, and scandall to Religion: The performance of holy actions, makes men see the beauty and excellency of Religion, and doth strongly advance the king-

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In generall Seeke all these

dome of God, and the glory of God: I had thought to have added something in a generall way: that wee should take heed that we do *aime at all these*; *viz.* knowledge, and affections, and obedience, I say to exhort you to aime at all these, because none of these alone are sufficient to note *our sincerity*; nor to *support us in misery*; nor *advance us to felicity*, and happinesse: But every one of them must goe together. And therefore take heed of all; for all these doe but make up the way to the true happinesse, the thing that is so desireable as in the first point, that is so miserable if it be only in the world, as in the second point, that is reall and royall, if we possesse our selves of God, as in the third point, and the thing that is attaineable to by these things, as in this last point: and therefore we must set upon this way, which will bring to that happinesse we desire.

Necessity of the thing.

Opportunity of grace:

Mortality of man.

Mutability of times.

Excellency of grace.

If we doe but well weigh (to passe by the necessity of the thing; we cannot be without happinesse, it is a thing no man can want: and to passe by the opportunities of grace that GOD hath given us, to bring our selves in a way for the attaining of happinesse; to passe by all these I say) the *mortality of man*, and the *mutability of the times*: and there is nothing in the world that can secure us, or ensure us of any good: Let us therefore labour after this, to ensure this happinesse to our soules; that what ever come we may be sure of this, and if we be we shall doe well: I cannot ensure you of any thing that you have; you are now rich, I cannot ensure you shall be long so: I

cannot

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cannot enſure you of your health: you are now healthful and ſtrong, but I cannot enſure it: I cannot enſure your lives, you are living now, but how long ye ſhall you nor I know not: I can only enſure you of this, *God and your happineſſe*; if you have God you ſhall have happineſſe; yea I can enſure you of your God, and happineſſe in this way: and then whether I am rich, or poore; whether I am ſicke or well; whether I live or dye; If I can be inſured of this, that I ſhall be a happy man, I have all, if I can make that ſure: and this is the way to it, by walking this way, you and I may attaine it: Labour therefore to get ſound knowledge; and joyne to that ſoveraigne affections; and to crowne both with ſincere obedience: and this way will aſſure us of it; *viz.* that what ever come wee ſhall be happy.

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FINIS.

Imprimatur.
THOMAS VVYKES.
Jan. 20. 1639.

A

LEARNED TREATISE:

In three parts,

1 *The Definition* } *of Divinity.*
2 *The Diſtribution* }
3 *The Happineſſe of Man:*

As it was Scholaſtically handled by

JOHN STOUGHTON D.D.
in Immanuell Colledge
Chappell in Cambridge,
while he was fel-
low there:

And now publiſhed according to the Copy left under his own hand.



LONDON,
Printed by *Ric. Hodgkinſon* for *John Bellamy*, *Daniel Frere* and *Ralph Smith.* 1640.

To the Reader.

Chriſtian Reader:

THis inſuing diſcourſe concerning the Definition and Diſtribution of Divinity, and the Happineſſe of Man, was left perfected by the Author, under his own hand, as you have it here preſented to you. : The Author in the former Sermon laying down an exact Syſteme of Divinity and entring upon the explication of it, it might have been expected according to the method of Art, that he ſhould have begun with the Definition of it. But he did purpoſly omit it there, becauſe it was an Argument too Scholaſticall, for a popular Auditory, but he having finiſhed this in the Univerſitie in an exerciſe appointed for the trayning up of the ſons of the Prophets, I thought it fit not to con-

ceale it, but to inſert it in this place, that ſo the treatiſe might be the more compleat: If it doe in ſome things exceed the capacity of the ordinary Reader, he muſt remember that the Argument it ſelf is more Scholaſticall then popular, yet much of it may be uſefull to moſt, and all of it delightfull and profitable to the ingenious Scholar, to whom it will be the more profitable if he do peruſe the reſt of the Treatiſes: Divinity is a practicall Art, not only ſpeculative, and ſo the end of it is operation: He is the beſt Schollar, and beſt underſtands what Divinity is, that hath learned to know and worſhip God *ſo, that he may live well here and happily hereafter: If in this Treatiſe or thoſe other Sermons, to which this is annexed, things doe not fall out to thy mind, divide the blame betwixt the Printer and Tranſcriber, and rather lay it upon the publiſher then the Author: So I reſt,*

Thine in the Lord,

A. B.

THE DEFINITION OF DIVINITY.

CHAP. I.

IF *Plutarchs* diſcourſe be reaſonable, that a Philoſopher ſhould be ſo far from being ſhy and ſhunning the converſe with great Men, that are in place and magiſtracy, that they ſhould take moſt pleaſure in taking paines to inſtruct them becauſe their lives being exemplary, their labor with them might redound to the benefit of the whole common weal: as a Phyſitian that hath any ſparke of ingeniuous honeſty will delight more in the cure of that eye which ſees for many: and if that be recorded of that of the Jewes in the Eccleſiaſticall

Sect. 1. Preface to the Auditors concerning the ſcope.

CHAP. I.

ſiaſticall hiſtory as an act of Barbarous inhumanity, *that they poyſoned the fountaines in hatred of the Chriſtians*, or mankind rather: then will I labor to forget the difficulty of this imploiment, and rather think upon the publick utility of ſuch an exerciſe appointed for the training up of the *Sons of the Prophets*, the curing of *the eyes* (as they call the Univerſities) that ſee for many, the healing of the waters (by caſting ſalt into them as the Prophet *Eliſha* did) *whoſe ſtreames make glad the citty of God*, the Churches throughout the whole kingdome. *Caſt thy bread upon the waters*, ſayth the Preacher, thy ſeed in fruitfull ground *in locis irriguis & propterea benedictionis feracibus*, as *Junius* expounds it. Caſt it as I obſerve, with a ſecure cheerfulnes in hope of a rich and copious benediction.

He that makes an harpe would go more willingly about it, if he were aſſured, it were for one that would build the wals of *Thebes* with it as Amphion did: he that makes an helme if he knew it were to guide *Themiſtocles* his ſhip, in which he fought for the liberty of Greece, or *Pompeyes* in which he overcame the Pirats, or the famous Argo, in which the ancient Heroes fetch'd the golden fleece, and I think ſaith *Plutarch*, the Artificer had rather hew and ſquare that wood in which *Solons* laws were to be written, then of which a plough or ſome ſuch ruſticall inſtrument ſhould

CHAP. I.

ſhould be made: The accommodation is as eaſie for me, to incourage to this worke in hand, in this ſeminary of Religion and learning: as it was for him to provoke Philoſophers, to apply themſelves to great perſons: for ſtudents in Divinity are like tables in which not the *Lawes* of *Solon*, but of *God* are to be written, and thoſe that poliſh them with precepts, hew and ſquare them, fit for that imploiment: like Pompeyes ſhip in which God overcomes the enemy of mankinde the Divell, the moſt dangerous Pirat, who is therefore ſtiled in Scripture ὁ ἀνομος: like Themiſtocles, that fights for the liberty not of Greece, but of the Goſpell: like Argo that brings the golden fleece, the grace of God in Jeſus Chriſt, who is the *Lambe of God that taketh away the ſinnes of the World*, as *John* cals him: and they that furniſh them with inſtructions, do as it were make an helme to guide them: they are like Amphion that build not the wals of Thebes but of the new Jeruſalem, and he that explains the *Principles of Religion*, the *Analogy of Faith*, tunes an harpe for them, by whoſe ſweet harmony the living ſtones come together into the building: And theſe places of learning if any, are thoſe waters of the preacher which are *feraces benedictionis*, like that good ground in the parable that yeelds increaſe a hundred fold, or like the land in Babylon, that with good huſbandry as you

CHAP. I.

Artic.2.

have it in *Pliny* gives a hundred fifty encreaſe.

Now that the graine may hold ſome proportion with the ground, the ſeed with the ſoyle, and have ſome ſuch multiplying virtue as they ſay the virginian wheat hath, every corn of which ſends forth many ſtalks, and every ſtalk in the multiplicity of ſides as it were in ſo many little granaries, ſtores up many ſcores of graine; I have made choice (according to the inſtitution and nature of this exerciſe) to handle the *fundamentall points of Divinity*, which though they may ſeem as they are few in number, yet are many in virtue, in ſight ſmall, but great in weight, like gold which being ſoild is contracted into a narrow room, but may be drawn into ſo large an extent, that one Angel may cover an whol acre of ground as you know the naturaliſts have obſerved: And becauſe it was the counſell of *Polybius* for hiſtory πραγματικὸς, to frame a body of it, which is applyed by a learned Divine by better right to *Divinity*. I purpoſe to follow that adviſe and contrive a body of *Divinity*: wherein if you find me vary for the form, yet you ſhall not for the ſubſtance: if weakeneſſe make me erre, yet ſtubbornes ſhall not make me an heritick: I cannot hold it any ſhame after *Auſtin* to write *Retractations* profeſſing my name among thoſe, *qui proficiendo ſcribũt, & ſcribendo proficiunt*, as he ſpeaks.

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I know it will be objected against this course that I shall not be able to make any great progresse in it, muchlesse finish it, and therefore might more profitably propound some shorter project.

But I answer first, though I should but make an entrance, yet I should meet with many matters of great importance & use (as you shall perceive) which have not been explained within the memory of the greatest part of this Auditory.

Second, I hope to ride some way because I intend to point at onely all petty passages and to prosecute them alone, which I shall judge fundamentall and necessary.

Third, that which shall remaine I meane God willing to fill up at other opportunities.

One thing more I desire you to remember, that as he sayd by way of Apology for himself, of the harsh & barbarous names of towns that are in the Catalogue of those things that will not be written in a florid stile ἀδιηγηματῶν, as the Greek; elegantly: so may I say of some things in *Divinity*; that you may not look for ornament in my discourse, but emolument: *Verba nostra non lenocinia esse volumus sed media*, to speak with *Salvian*: The foundations of houses are laid under ground, and madnes it were you know, to carve or paint them: and so it were to deck and trim the

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The first definition of Divinity according the rules of Art.

fundamentall points of *Divinity*: they *would* be so fine (as we say of some effœminate gallants) that they would be the worse for it.

And thus without any more premised in commendation of this manner of proceeding, I begin with that which first offers it selfe in the consideration of any Art, *the Definition of Divinity*: which I will propound two wayes.

First according to the *Method of Art*; which as a strait garment to the body keeps close to the nature of the thing expressing it exactly, and cutting off all other things counting them but superfluities.

Second, according to the *Method of prudence*, which gives a little more scope; which inclines and bows truths, without injurious violence, to the condition and satisfaction of the Auditors, in regard of some circumstances. The first I conceive thus.

Divinity is a Doctrine of mans Happinesse. Or in equivalent termes, *of living well and happily*: wherein you have according to the law of *definitions*, two portions.

First, *the generall*, conteining the community, by which it agrees with other Arts and Sciences; it is as they are, a *Doctrine*.

Second, *the speciall*, conteining the Propriety, by which it is divided and differenced from all other and constituted that which it is in its own peculiar *essence*, which two if they be rightly taken the definition must needs be accu-

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accurate; and therfore that this may better appeare, I will indeavor to open them both ſeverally and diſtinctly.

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First of the *generall*, that it is a *Doctrine*, by a Doctrine I underſtand a comprehenſion orderly of certaine catholicall precepts that are homogeneall one to another, and tend to one common ſcope as you know, for I do but borrow theſe from the ordinary notions without much ſcanning, becauſe that ſutes not with this exerciſe and argument, in which a Divine muſt preſuppoſe not proove thoſe generall principles: and the matter is not great whether you call it a Doctrine, or a Diſcipline, or a Science, or Art, or Prudence, or Sapience: all which words may be put upon, in the ſame ſignification, though in diverſe reſpects, as I might eaſily ſhew, if I were not afrayd I ſhould be prevented by the time in more material things: but in this indifferency & choice of words I rather call it a Doctrine then otherwiſe.

First, Becauſe it is in more common uſe among the beſt Divines then any other (which is the beſt rule to follow in this caſe) and ſounds moſt gravely and fitly in my eare.

Second, Becauſe it prevents an ambiguity, which lyes hid in the other, for whereas an Art is properly, thoſe Catholicall precepts, and truths, which as I ſaid it comprehends, whether a man be habituated in the knowledge

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ledge of them or not, whether they be written in books, and delivered or not, as the Logitians you know teach you to distinguish those termes of Science, Art and Prudence and the like, signifying primarily habits of the understanding, have misled many (and all the School-men) and made them misconceive the nature of them as though they were nothing else, but intellectuall habits, which indeed they are considered as attained by us, but this respect is but accidentall to them and seperable, and no wayes essentiall.

Third, I might adde that as those Arts which they call Mathematicall, have their name from learning, because by reason of their difficulty they are not often attained without learning from others, or because it was one of the first and common things, which the Ancient were wont to learne: so this name of *Doctrine* attributed to *Divinity* may intimate (as some have observed) the impossibility of attayning to this skill without a teacher (*How can I understand without a teacher*, sayd the *Eunuch* in the Acts to *Philip*) and withall the excellency of the Doctor because all that come to it must be θεοδίδακτοι, taught of God as the Scripture speaks, we have *one Doctor*, saith our Saviour, *Cathedram habet in cœlo qui corda docet*, according to the Father: and so there will be a great Emphasis in this word *Doctrine*: And for these reasons, though the matter

matter be of ſmall conſequence, and though in the originall of it, it import but an extrinſecall and adventitious relation of teaching, I rather prefer this, and call it a Doctrine: and this is the gneral part of the definition, though not a Genus in exact language and rigor of ſpeech, becauſe as I apprehend it, the diſtribution of Art is not *generis in ſpecies*, but *adjuncti in ſubjecta*, all the diſtinction of them being taken from the Objects as all agree, which in an Analogicall ſenſe are ſaid to make a ſpecificall difference between habits: and as in Method we call the precepts generall or ſpeciall, though the diſtribution be not of that kind, but *integri in membra* as in Logick, and the ſame may be ſaid of others.

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But it may be ſaid that this ſeemes not the full, and immediate *Genus* (for ſo we will call it) becauſe it expreſſes only that agreement which every Art hath with another, whereas without doubt ſome have neerer affinity to ſome then to other, for example, *Divinity* to Ethicks then to Geometry, and ſo are tyed together in neerer references: In anſwer to this I ſay,

Firſt, the diviſion of Arts is taken (as I noted even now) from the ſubjects by which the ſame thing in eſſence comes to be multiplyed and diverſified, ſo that the Generality of that word *Doctrine* ſeemes to be ſufficiently reſtrained and limited by the mention of the

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proper object without any further curiosity.

Second, It being not agreed what is the best and most accurate distributions of Arts, I judge it more convenient to rest in that which is commonly received, and had rather that Generality too much should be taxed as insufficiency, then too much particularity should breed obscurity, especially considering that this is a place not to examin, but to set awork those grounds which *Divinity* must needs borrow from higher Arts.

Third, to give some satisfaction I will enquire of these three things.

First of the *kinds of this Doctrine* (the thing now in question) out of the lawfull subordination of Arts.

Second, of the *condition*, whether it be *Scientia* or no.

Third, of the end whether it be Practicall or speculative; of all very briefely.

For the kind I will mention but a double Series of Arts out of which you may fetch the *primum genus* of *Divinity*, the first is known to the most or many of you, where Arts are first divided into Generall and particular, then particular into Mathematicall and Philosophicall; Philosophicall againe into Naturall and Morall; Morall into the root Theology, and the branches Ethicks; Oeconomicks and Politicks and the rest; so that if you would frame the

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the next *Genus* of *divinity* you muſt call it a Particular Art the root of Morall doctrine &c. I might produce many other of ancient and moderne authors if it were needfull or profitable, but I will onely ſuggeſt a ſecond, and that in a word: as many precepts about a certaine ſubject collected make one Art, ſo many Arts make one ἐγκυκλοπαιδία, between every of which there is as lawfull ſequence and ſubordination as there is between the ſeverall parts of the ſame Art: ſo that all are truly one, though we divide them (and not amiſſe neither) for our commodity, as *Suarez* relates the opinion of *Ægidius* and *Antonius Mirandula* concerning *Metaphiſicks*: now the hint of this diviſion muſt be taken from the *Objects* as I noted before: Therefore if the object of Art in generall, be *ens*, in generall as is commonly ſaid (and for ought that I know truly) the ſpecies of Art will accompany the Species of *ens*, and goe hand in hand with them: Now *ens* is firſt divided into *Increatum* and *Creatum* (ſuppoſing this to be an Analogicall diviſion according to the moſt received opinion, though there can be no genericall community between God and the Creature as the Schoolemen ſhew) and ſo *ars* is either *de ente increato*, or *de ente creato*: Art *de ente creato*, is either of it in generall or in particular: that in generall ſhall treat of the nature and affections of it and the ſpecies, and

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ſo cut out that which the particulars ſhall make up, which borrow their ſubjects from it: for all being compriſed there where any affection or ſpecies ſwels to too great a bulk, it will ſend forth a colony as it were, and erect a particular Art: For example, *Reaſon* is a generall affection of *ens creatum*, which is ſo large that it deſerves particular conſiderations, ſo ſpeech, ſo quantity, whence Logick, Grammer, Mathematicks are riſen: ſo there is ſcarce any ſpecies of created nature, whence ſome particular Art is not budded: the laſt of which, man, more fruitfull then the reſt is branched into many: all which guide him in his operations towards his happineſſe and perfection, as the generall Art (wherein he is handled as well as the reſt) regulate him in his eſſence and conſtitution: and they conſider man either ſingle or in ſociety, concerning man ſingle, either in *ordine ad Deum*, which is *Divinity*, or in *ordine ad hominem*, which is *Ethicks*: and out of this you may collect more ſtrictly the proper *genus* of this Doctrine from the ſpeciall habitude to the neereſt object, which is the operations of man ſingle, or every man as dirigible toward happines: and this may ſomething give light and limits to the generality of the word *Doctrine* which I uſed; But I will not inſiſt upon theſe Metaphyſicall and generall notions, which are little ſought into by reaſon of the difficult abſtraction

ſtraction from particulars, but for the ſame reaſon, are very ſcientificall; and hee that ſhould travaile in them with diligence & dexterity, ſhould do very good ſervice to all ſtudies: & ſo leaving the firſt inquiry concerning the kind of this *Doctrine*, I come to the ſecond, concerning the *quality*, whether it be *Scientia*.

I promiſe a diſtinction and anſwer it briefly; *Scientia* is taken two wayes. *Artic.* 3.

Firſt, for an *Intellectuall habit* apprehending an infallible truth, and this is according to the notion of the word moſt proper, and then the queſtion will be whether our knowledge of Theologicall truths be *Scientia*.

Second, by a *Metonymie of the Adjunct* for the *Subject*, for the truths themſelves apprehended, and this is moſt pertinent to our purpoſe, for you may remember I ſayd that was the beſt meaning, when we ſpeak of an Art or Science, and then the queſtion is whether the precepts in Theology be ſuch as are the Subject of ſuch an habit, as we call a Science. *viz.* of infallible truth, Catholicall and Scientificall.

According to this latter ſenſe I anſwer affirmatively to the queſtion, that they are, and therefore it may juſtly challenge the name of a Science: the precepts in this being as in other, definitions, diſtributions and conſectaries that explaine proprieties, all which make reciprocall and Catholicall axioms: and if it

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be objected that many things in Divinity depend upon contingent fact, as the *fall of our first parents*, and the *Incarnation of our Saviour*, with the reſt of his performances, for the Redemption of man kinde, of which there cannot be a perpetuall and unvariable rule: I ſay,

First, theſe inſtances are but few (not many more I think then I have named) and therefore can bring no prejudice to an whol Art.

Second, *Divinity* makes not a bare hiſtoricall narration of the contingent fact; but ſuppoſing that explaines a conſtant affection with which it's proper Subject, man, in order to his happines, is inveſted upon thoſe occaſions.

Third, I diſtinguiſh the exiſtence and eſſence, or rather the condition of the things, and the connexion in the Rule, the former is contingent and mutable, yet the latter may be notwithſtanding immutable and conſtant. But theſe things ſhall appeare more plainly afterward. If the queſtion be put in the former ſence, whether our knowledge of Theologicall truths be properly Science: I ſay,

First, it is not much materiall what it be.

First, becauſe the conſideration of an Art is extrinſecall to the nature of it, as I concluded before of an Art in generall.

Second, if that were regarded according to the

the diverſe habitudes, to diverſe apprehenſions the form would be diverſe habits, yea contrary in one *Scientia* (as without queſtion the knowledge that *God* hath of *Divinity* is *Scientia*, in another opinion which apprehends them not without doubting *cum formidine oppoſiti*, as the Schoole ſpeaks, in another *Faith* that aſſents to them only, becauſe commended to him by *divine* authority; and ſo the ſame habit of Theology, would be all of theſe, and by conſequence none of them, which were abſurd to ſay: but to come up cloſer to the point I ſay,

Second, that it may be more fully anſwered by this diſtinction of *Scientia*: *Scientia* may be taken three wayes.

Firſt, for the *knowledge* of a Catholicall axiom, or an immediate propoſition as other Logicians call it, whatſoever the condition of that knowledge be: and according to this acception the reſolution of this queſtion, follows from the former affirmative, becauſe there I determined that the precepts in this *Doctrine* are ſuch.

Second, for the certaine knowledge of any axiom, whatſoever the cõdition of it be: which is the moſt common ſignification of *ſcire* in common phraſe of ſpeech: and thus alſo the reſolution of the queſtion is affirmative, becauſe the certainty of faith by which we aſſent to divine truths upon a divine teſtimony is as great

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great as of any demonſtrative ſyllogyſme: and for this reaſon, ſaith *Gregory de Valentia* the nobility of this *Doctrine* deſerves the name of a *Science*, amd cannot well be ſtiled by any other.

Third, for the evident knowledge of a concluſion by a convincing reaſon, or demonſtration, and in this ſenſe it ſeems to be uſed by *Ariſtotle*, and after him the Schoolmen, and according to this ſtrict acception the queſtion is more doubtfull: for this including that which was moſt reſtreined in both the former, that the object muſt be a Catholicall axiom as the firſt required, and that the aſſent muſt be certain, as the ſecond exacted, ſuperads three qualifications.

First, that the Object muſt be a *Concluſion*.

Second, that the aſſent muſt be evident.

Third, that the motive muſt be a convincing Reaſon or demonſtration, as it were neceſſitating the underſtanding to aſſent: The firſt and laſt addition I paſſe over, as impertinent, becauſe few precepts of any Art are ſuch Concluſions, for neither definitions nor diſtributions (which make the greater part) are ſo demonſtrated being moſt prime, and immediate, and therefore cannot be proved by any that are *priora* or *magis immediata & per ſe*, then they are. Only it is ſaid that paſſions may be ſo demonſtrated of their proper ſub-

ſubjects which may well be called in queſtion by the ſame reaſon that I alleadged for the other.

Second, few Arts have ſuch precepts except onely the Mathematicks as is obſerved, when it is that ἀεὶ γεωμετρεῖ, are grown almoſt into a Proverbe.

Third, if they were neceſſary, Divinity is in the like condition with the reſt for the precepts of the Art, though not for other acceſſary: We will therefore enquire of the ſecond condition, and propound the queſtion a new; whether our knowledge of Theologicall truths be evident or not.

To anſwer it then with as much circumſpection of judgement, and yet with as little circumſtance of words as may be.

Firſt, I lay this foundation, that *Evidence* is a metaphoricall ſpeech, from the eye to the underſtanding, and a relative thing importing a faire proportion of the object, to the faculty in both; ſo that there is a concurrence of three things to it.

Firſt, the aptitude of the object to be diſcerned.

Second, the ability of the faculty to diſcerne.

Third, the diſpoſition of the *medium* fit for conveyance, which is diſtinct in the viſion, but included in the two former, in the action of the underſtanding.

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Second, I diſtinguiſh the three principall termes of the queſtion.

Firſt, the knowledge of which muſt be conſidered according to his different condition either in *natura integra* or *corrupta*, for many things he did know then ſcientifically, which now he doth ſo much as opinio natively: and againe as corrupted, he is either immerſed in it, or elevated by the infuſion of grace.

Second, the precepts of *Divinity* are in a double difference, ſome are *æterni juris*, ſome are *liberæ voluntatis*, that I may ſpeak ſo for diſtinction ſake: for inſtance, in the ſtate of innocency the promiſe of another life, to which *Adam* ſhould have been exalted upon obſervance of the covenant, was *liberæ voluntatis*, *as the moſt agree*, and the precept of that I call ſo, though it alſo be indeed *æternæ veritatis*, as all rules of an Art ſhould.

Third, Evidence is either in regard of the ſimple termes, the things themſelves, which by reaſon of more or leſſe abſtraction or ſuch like circumſtances, may be evident or obſcure, more or leſſe.

Or ſecond, in regard of the connexion and cohæſion of them one with another:

And now thirdly, I reſolve the queſtion in theſe Aſſertions.

Firſt, all *Theologicall precepts are evident in themſelves though not to us*, as *Thomas Diſtinguiſhes*

guiſhes of propoſitions that are *per ſe nota ſecũdum ſe* though not *quoad nos*, of which this he gives as one *Deus eſt*: the reaſon is becauſe the termes are eſſentiall one to another as they muſt be in all Catholick axioms.

Second, *Man in his integrity had proper Science of all thoſe precepts*, which I called *juris æterni*: though of the other, as a better ſtate in another life, he had not without a double helpe.

Firſt, *ex parte objecti*, which was Divine Revelation to convey it.

Second, *ex parte facultatis*, which was an oration of grace ſtrengthening, and comforting it; the reaſon of the firſt part of this aſſertion, that man had Science of thoſe which were *juris æterni* is, becauſe they were evident of themſelves, and there was no impediment of his part, his faculty being proportionable to them: of the ſecond, that the other he could not *ſcire* of himſelf, becauſe they depended on the free liberall grace of *God*, which he could not penetrate, till it pleaſed him to ſignifie his good pleaſure by Revelation, and withall were ſupernaturall to him, and above his Spheare: the reaſon of the third part that thoſe helps ſuppoſed, he could, is becauſe then nothing was deficient, either in object or faculty, as I ſaid of the firſt three Aſſertions: *Man faln*, can know neither the one kinde nor other, ſcientifically and ſavingly, with-

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out Revelation of the object and elevation of the faculty, and then he may evidently: so that his knowledge may in truth and propriety be called Science, for the reasons hitherto intimated: I confesse I seeme in this to strive against the streame of the Schoolemen, who seem to make evidence of the nature of Faith, out of the Apostle, who saith *faith is of things that are not seen*, and make faith and science opposite habits; but they also may admit a good interpretation: for I think they meane of the condition of some things, not the connexion of the termes in the precepts, or of man considered with naturall reason only, to which I grant they are not evident: But if there be any doubt of this last (to which I have without any necessity condiscended) I think the former answers may suffice: And so I will passe from this, adding but this one observation, that when an *Art* or *Doctrine* is called *Scientia*, there is a Synecdoche in the word, for properly the knowledge of one scientifical axiom is a science, and in that sense, neither Divinity (as *Durand* and *Arriminensis* well dispute) are one Science, but so many conclusions (so they call them) as there are so many sciences, yet by this Synechdoche as I sayd the collection of many are called one, and are so *unitate ordinis*, which sufficeth sayth *Gregory* of Valentia to the unity of a Science.

Artic. 4. And now I come to the third inquisition of

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of the end, whether this doctrine be *Speculative* or *Practicall*: where I premiſe a few neceſſary obſervations for the better underſtanding of it, and then reſolve it in a word.

First obſerve *Speculative* and *Practicall* are not ſpecificall differences of Arts and eſſentiall, but accidentall only, as *Valentia* rightly judges more probable, though I like not his reaſon, becauſe ſayth he, they are taken from the objects as things, for Arts as I ſaid are ſpecifically diſtinguiſhed by their objects in that large ſenſe of ſpecificall before mentioned, but becauſe they are taken from the habitudes, which Arts have to us, who uſe to aime at Speculation, or operation in the purchaſe of them and end in thoſe.

Second, every Praxis doth not conſtitute and denominate a Practicall Art, but you muſt note a threefold latitude in the uſe of this word.

First, in the largeſt extent of the ſignification, it comprehends theſe three things under it θεωρία, πρᾶξις and πάθος for all theſe are operation, the firſt of the underſtanding, the ſecond of the will, the third of all the faculties.

Second, in the narroweſt it is oppoſed on one ſide to θεωρία on the other to πάθος, and then imports nothing but the ſecond, the *elicitus actus voluntatis*, as *Scotus* ſpeakes, or an immanent act perfected within it ſelf.

Third, in the middle way it is oppoſed

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τὸ θεωρεῖν, but includes the two latter: now in both theſe latter acceptions, it is taken when we ſpeak of a practicall diſcipline, but more principally and more particularly in this queſtion, in the firſt of them the middle of the three:

Third, the κριτήριον and character of a practicall Science is not the end that any particular man makes to himſelfe, for that is fallible, for in both kinds of practicall, πρακτικὰ & ποιητικὰ, they may propound to themſelves Speculation as a Gentleman may ſtudy Architecture for delight in the contemplation, and do ſtudy both Divinity and Morality whoſe purpoſe if it be not bare Speculation I know not, but the iſſue we ſee is not practiſe; therefore the judgement of this muſt be from the nature of the object, and the end of the art it ſelf: Theſe obſervations being thus diſpatched, I anſwer in a word affirmatively that Divinity is a *Practicall Doctrine*, and conclude this truth in this one Reaſon: That Art is practicall whoſe Subject is *res operabilis à nobis*, in the language of the Schoole, and whoſe proper end is operation, for theſe make it practicall, and it is ſayth *Durand* very well, practicall, *radicaliter à ſubjecto formaliter à fine*, but Divinity is ſuch as ſhall appeare in the explication of the latter part of the *Definition* immediately ſucceeding; therefore *Divinity* is *Practicall.*

Second

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Second, things may be objected againſt the Aſſumption of this Syllogiſme.

Firſt, that *God* is the object of *Divinity*, who is not *res operabilis à nobis*, and therefore the firſt condition of a Practical Art is not found in this: I defer the full anſwer of this till I come to a particular deciſion of that queſtion which ſhall be the next time, for the preſent I ſay *God* is not the ſubject of *Divinity* nor principally conſidered in it according to his nature for he that doth ſo ſayth *Durand*, *ſumit formam Philoſophi*, but in Relation to our works as they are terminated in him *objectivè*, and in ſome ſenſe that is true, which the ſame Author affirmes, not *qua Deus*, as the *Thomiſts* would have it, but *qua ſalvator*, not *qua cognoſcendus*, ſay I, but *qua colendus*.

Second, it is objected that the laſt end of Divinity *is the viſion of God*, which is ſpeculative and therefore the ſecond condition of a Practicall Art agrees not to Divinity, to which I anſwer.

Firſt, the laſt end of Divinity is eternall happineſſe, but not the whol end, and in eternall happines that viſion is ſomething, but not all, for without doubt there ſhall be many other operations, as prayſing of *God* &c. To w^ch^ that is rather ſubordinate then otherwiſe.

Second, the next end makes an Art Practicall not the remote, but that viſion is as *Durand* diſputes: yet that is produced by an habit

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habit of glory, which is of another kinde, then our habit of Divinity; but theſe things ſhall appeare better in that which follows: Therefore I ſtill hold that concluſion that it is Practicall: and that Scripture gives good teſtimony to this truth, *Evidenter apparet conſideranti omni Scripturam a principio uſque ad finem, quia ſemper pro una ſcripturæ columna in qua agitur de his quæ ſunt pure ſpeculabilia à nobis ſunt pluſquam quingenta folia in quibus agitur de pure practicis*, as *Durand* writes: I will alleage ſome few places to make this good in part. 1. *Tim.* 15. *The end of the Commandement is charity.* Out of which and ſuch like places *Alexander Hales* made it a third, neither Speculative nor Practicall; but Affective, which opinion is true though not in oppoſition to practick, for that affection is in order to action, that that is the laſt: more plainly. 2. *Tim.* 3. 16. 17. *All the ſcripture is profitable for doctrine for inſtruction in righteouſneſſe that the man of God may be perfect, throughly furniſhed εἰς πᾶν ἔργον ἀγαθὸν, to every good work*: *John* 13. 17. *If you know theſe things, bleſſed are yee if ye doe them*, ſayth our Saviour. *James* 1. 22. *But be ye doers of the word and not hearers onely deceiving your ſelves.* I ſhall not need to heap up more: for *Scotus* and many of the beſt Schoolemen concurre in this opinion, and all our modern and orthodoxe Divines with one conſent agree in it: and therefore I will conclude

clude this in the words of *Bernard*, *Is recte legit Scripturas divinas*, and so *Theologiam, qui verba vertit in opera* : Blessed are they that heare the word of *God* and keep it.

Artic. 5. The last time I propounded the first *definition* of *Theology* conteyning so much, as I conceived necessary for the accurateneſſe thereof: which was this that *Theology is a Doctrine of mans happineſſe* : and then I dispatched the former and generall part of it, that it was a *Doctrine*, explayning foure things for the clearing of it.

First, how it was a doctrine and wherefore I called it so, rather then by any other name.

Second, what kind of doctrine in particular that seeming large and generall.

Third, what manner of doctrine for the condition and quality whether *scientia* or not.

Fourth, what was the end of it whether Speculation or Practis.

It remaines now that I proceed to the second and particular part of that definition that this doctrine is of *Mans happineſſe*, that this same thing may be expreſſed in other equipollent terms I touched before, and mean not to trouble my self, or you with unnecessary scruples in that kind: whether you list to speak as I have done, or like beter to call it, *a doctrine of living well*; with *Ramus*, or *a Doctrine*

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guiding man to his happynes; or ſuch like, the ſenſe being the ſame, the terms are indifferent: but thus much I wiſh to be obſerved in the words.

Firſt, that I call it happines rather then *Salvation*, becauſe this latter word in the common acception there of implies and preſuppoſes a ſtate of evill and miſery from which man is to be ſaved, which is not generall enough for our purpoſe, being but one parcell of that divinity doctrine as it is uſually and rightly handled of all, and as you ſhall perceive by that ſhort delineation of the parts, which I ſhall make the next time.

Second, I rather mention happynes in generall then eternall happines, as the moſt either expreſſe, or underſtand it; for the ſame reaſon: becauſe though that be the higheſt and laſt and principall, to which all other things in Divinity are in their kinde ſubordinate, yet it is not all: for both *Adam* in the *ſtate of integrity* had actuall felicity, and ſhould ſtill have had ſo long as he continued in integrity & ſo have the *children of God in the ſtate of Regeneration*, though they be tranſlated into the kingdome of heaven and glorified, though this be of a lower ranck and order then that other: ſo that Eternall happineſſe is too narrow for the generall end of this Art: except perhaps it be widened two wayes.

Either firſt, by extending the ſignification of

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of the word eternall happineſſe (which is ordinarily taken for that eſtate which abides with the children of *God* in the kingdom of heaven; becauſe that is to indure without alteration and change to all eternity) ſo that it may take that happineſſe of this life along with it, both together making but one context of Eternall happines.

Or ſecondly by changing the whole phraſe, delivering the ſenſe in theſe or the like terms that it is a Doctrine teaching to live well here, that we may live happily hereafter and that to all perpetuity, which will come to the ſame effect: thus much you may obſerve for the word

Second, under the word *Happines*, I comprehend both the *end* it ſelf, to which that word is in a manner appropriated, and all thoſe *means* that lead unto it which are either, thoſe gracious acts of God ſuch as are *Redemption, Vocation, Juſtificatiõ, Sanctificatiõ* & the reſt, or thoſe *pious acts of man*, w^ch^ are neceſſary for the obteining thereof, eſpecially thoſe that directly and immediately have *God* for their object, being his proper worſhip and ſervice: whether theſe actions have a Relation of efficiency to that happines, under which notion we conceive of meanes ordinarily, and perhaps not amiſſe in this caſe, if we ſpeak of happines as it ſignifies that future eſtate of glory; or whether rather thoſe actions are parts of it, or happines it ſelf; which reſpect ſeemes to agree

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better to it, as it is taken generally for the whol end of man, and makes the adæquate subject of this Art: because as you know the Phylosopher defines felicity to consist in the operation according to virtue: And according to this explication of the word, you may easily discerne that those opinions would not stand in opposition one to the other, one of which saith that mans operations are the subject of this Doctrine: as *Durand* doth, expressing it in these words *actus meritorius*, (sayth he in their Popish language) is the subject of Divinity, and better *actus humanus ordinabilis in beatitudinem*: as *Arminius* also in his private disputations makes, *actio hominis quam Deo præstare tenetur*, and in word *Religio*, which is the same with the former, only it omits the reference that those actions have to the end, happines, which notwithstanding the same author addes expresly in his definition of Theology: But the other makes Happines the subject of this doctrine: which hath no repugnancy to the former as I said but includes it as subordinate: And thus I judged it to sute better then the other: for these two reasons,

First, because *actus Religionis*, is not large enough for the whole latitude of Theologicall precepts for there be some, as I noted of the Acts of *God* which are necessary to make man happy: it being as impossible in ordi-

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nary course, that man should bee reduced to his perfection, his happines, without the culture of *Gods grace*, as it is that other inferior creatures should be reduced to their perfection, their last end; without intervention of mans care: there being the like proportion in the dependance of other creatures upon man, to be managed by him, that there is of man upon *God*, to be managed by him, and something more:

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Second, the *acts of Religion*, may be reduced to happines by a more direct attribution then happines can be reduced to them: and therefore seeing both are conteined, and it is not needfull to expresse both, I made choice as neere as I could of the fittest: And so much also of the signification of these words.

Third, therefore to dispatch the explication of this latter part of this definition, and shew how these words of *mans happines*, conteine the specialities of divinity: they may sustaine a threefold relation.

First, of the *subject*, because this doctrine is conversant about the nature and affections and parts of happines.

Second, of the *form*, because Arts being distinguished by their objects the form is alway included in them.

Third, of the end, which indeed is primarily either of the artificer, or rather of the sub-

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ject; and ſo ſecondarily may be conſidered as of the Art it ſelfe: the firſt therefore of the ſubject is the moſt principall and eſſentiall relation as you ſee, and requires a little further illuſtration.

That is the ſubject of a Science or Art ſaith *Gregory de Valentia*, which is the ſubject of thoſe concluſions (as he cals them) or precepts that are principally intended in that Science: and diſtinguiſhes nicely between this *ſubjectum & objectum*, which he makes the precepts themſelves where you may note *ſcientia*, to be taken for the habit of our underſtanding: *Durand* alſo diſtinguiſhes between *ſubjectum in quo*, which he makes the underſtanding to be of all Arts, and *ſubjectum de quo*, of which the preſent queſtion is, and that ſaith he muſt have theſe three conditions.

Firſt, it muſt be *aliquid incomplexum ſcilicet terminus & non propoſitio.*

Second, it muſt be *primo & principaliter conſideratum in ſcientia*, and all things there muſt have *attributionem ad ipſum.*

Third, it muſt be ſuch *de quo aliqua prædicari poſſint denominativè*: that third of theſe is obſcure by reaſon of a Scholaſticall terme, but included in the former, for any thing materiall: and the two former agree with that I brought out of *Valentia*: ſo that not to hold you longer in this, I conclude that in a word

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to be the ſubject of a Science, that is the ſubject of the Scientificall precepts therein conteined: now I aſſume, But mans happines ſo taken as I have explained it, including all the meanes unto it and the parts of it, is the ſubject of the precepts of divinity which are principally intended in it, as might appeare by a particular enumeration now, and ſhall better afterward: for except the definition it ſelfe of Theology, wherein it is a part of the prædicate it or ſome part or affection of it is the ſubject in all the reſt: there being many precepts of this Art, becauſe there be many particulars of this ſubject, as I ſhewed the laſt time that Arts are multiplied becauſe their ſubjects are multiplied: and the unity of a Science likewiſe depends upon the unity of of the ſubject: I conclude therefore that *mans happineſſe is the Subject of Divinity:* man is as it were the *materiale* and happines the *formalis ratio ſubjecti:* And thus much of this firſt definition of Theology that it is *a Doctrine of mans happines.*

There may be diverſe things objected both againſt this latter part, which I have paſſed over more lightly and leſſe diſtinctly then I purpoſed for ſome reaſons, and againſt the whole: but I ſhall meet with them more conveniently in another place, and that by and by, and therefore will not meddle with them here, the rather alſo becauſe I have detei-

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detained you too long already in the entrance.

Only give me leave to illustrate this definition out of the Scripture, for though the word of *God* aime not at the laying down of artificiall and notionall truths; but beats almost altogether upon fundamentall in a method of divine wisedome and prudence: yet even those must have the ground and substantialls, from thence, though Art may put a form and modification upon them: therefore it will not be amisse to give some light to this definition out of it: The places are infinite, which I might alleage, but I will confine my selfe to afew, and that of two sorts.

The first point at it, in generall as for instance. *John* 6. 68. *Peter* cals the doctrine of our Saviour, ῥήματα ζωῆς αἰωνίου, for when our Saviour upon occasion of the going back of many of his disciples from him asked his Apostles, *will ye also go away*, this is *Peters* answer; *whether shall we go? thou hast the words of eternall life: Luc.* 1. 77. It is stiled γνῶσις σωτηρίας, for in *Zacharies* song this is said to be the scope, and imploiment of *John* the forerunner of *Christ*, *to prepare the wayes of the Lord to give knowledge of Salvation to his people in the forgivenes of their sins: Acts* 13. 26. *Paul* tennes the preaching of the Gospell by himself, and the rest of the Apostles λόγος σωτηρίας: as that evill spirit in the maid, *Act.* 16. 17.

17. to the ſame effect in a Scripture metaphor cals it ὁδὸν σωτηρίας. *the way of Salvation.* I will content my ſelfe with theſe that I have already mentioned though many more offer themſelves and perhaps more pregnant.

The ſecond ſort of places ſeeme more fully to comprehend the definition, of which it ſhall ſuffice to have produced but three, 1. *Tim.* 6. 3. the Apoſtle *Paul* expreſſeth it in theſe words, ἡ κατ' εὐσέβειαν διδασκαλία, *a Doctrine of Religion or godlines, or according to godlines*, which by ſome of our Divines is uſed in ſo many words to this purpoſe; and therefore I need not ſtand to explain it: only I obſerve that this defines it by the means to happines rather then the end happineſſe it ſelf, as you may remember I ſaid ſome Divines did: the ſecond place is more plaine and full. *Tit.* 1. 1. ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, where you may have both expreſly mentioned: the third and laſt place, is rather more accurate for, 2. *Tim.* 3. 15. the Scriptures, and ſo the rule of Divinity conteined in them are thus circumſcribed, τὰ ἱερὰ γράμματα τὰ δυνάμενα σε σοφίσαι εἰς σωτηρίαν: I ſhould inlarge theſe with explication and accomodation of them to my preſent ſcope, but they are perſpicuous of themſelves; and I have been too tedious in this matter: I will therefore obſerve

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Sect. 2. Now the ſecond, as you may remember I ſaid in the beginning, is to bow the ſame truth a little to the common apprehenſion taking liberty to diſpenſe with the ſtrictnes and ſeverity of Art, by Prudence, and that I think may be fitly conceived in theſe or the like words; *Divinity is a Doctrine revealed by God in his word which teaches man how to know and worſhip God, ſo that he may live well here and happily hereafter*: I intend not to ſpend any time about thoſe parcels in this definition, wherein it agrees with the former: and for circumſtantiall differences, I will paſſe them over likewiſe; becauſe I ſuppoſe there will not ariſe any difficulty, which may not tolerably be ſatisfied out of that which hath been ſaid already.

There

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There be two additions onely of moment, which muſt be expended.

Firſt, concerning the *Scripture*.

Second, concerning the *knowledge of God*.

The firſt, I ſhall cleare in the opening of theſe three propoſitions.

Firſt, that divine Revelation is not the *formalis Ratio* of the ſubject of Theology.

Second, that mention of the Scripture is not to be inſerted into the definition of divinity, when we go about to lay downe the nature of it accurately.

Third, that for ſome circumſtances of prudence it may be convenient to do it: the truth of which three I ſhall ſhew in a word.

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would be the ſame *ratio formalis ſub qua, viz.* divine Revelation he thinks it no abſurdity to grant ſo much.

But, I take it, this cannot be: for if Revelation were the *formalis*, by which any thing were brought into the compaſſe of Divinity; then,

Firſt, nothing ſhould be handled there, but *quatenus Revelatum*, and ſo Divinity ſhould have no proper ſubject of it own.

And ſecond, every thing *quatenus Revelatum*, ſhould be handled there, upon which muſt needs follow this inconvenience that the truths of all Arts ſhould belong to Divinity, becauſe many of them are revealed in the Scripture (as for example, naturall, morall, Politicall, Hiſtoricall, Architectonicall, Mathematicall, and almoſt of all kinds) at leaſt all of them may be revealed, if *God* pleaſed, as well as Theologicall are.

And ſecond it would follow, that Theology ſhould not be diſtinguiſhed from other Arts by any eſſentiall difference; but only by this extrinſecall reſpect, of being revealed which may as I ſaid be a common affection of all truths: 'tis true indeed that *de facto*, all truths neceſſary to Salvation are Revealed and *de jure* they had need to be revealed, and if that opinion aimed at no more I think it ſhould offend not againſt the verity of the thing ſo much as the propriety of the language but

but they ſeeme to ſay more, and in that ſenſe I reject it.

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For the ſecond, that mention of the Scripture is not to be made in the definition of Divinity, when we go about to lay down the nature of it accurately I ſhew it thus.

Firſt, becauſe it is but an extrinſecall relation as hath been ſaid, and therefore as it were abſurd to ſay of Logick, that it is an Art of Reaſon delivered in *Ariſtotles Organon*, or in *Ramus*, and it were inconvenient to define any Art, that it was ſuch an one attained to by naturall reaſon and humane induſtry, (which have the ſame habitude, to the Sciences of humanity that Revelation hath to the Doctrine of Divinty) ſo in a like (I ſay not an equall) proportion, it would be at leaſt unneceſſary to interpoſe this in the definition of Theology that it is revealed by *God* in his word:

Second, becauſe it is not of ſo generall conſideration as to be placed in the title and frontiſpiece of the Art, as may if you do but remember,

Firſt, the *finis cui*, or the object of the Scripture, which is either onely, or eſpecially *man falu*, in which eſtate it is abſolutely neceſſary that he ſhould have the word of *God*, to bee his guide toward his true happines.

And ſecond, if you remember the efficient cauſe of the Scripture which beſide the princi-

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pall, the *holy Spirit*, is instrumentall, *holy men inspired by God* the pen-men of the holy Ghost which were alway extraordinary ministers of the Church having such immediate assistance of the Spirit: now both these the fall of man and extraordinary officers of the Church, without which the nature and use of the Scriptures cannot well be unfolded, are of later consideration and follow afterward in the body of this Art: and therefore the treating of the Scripture cannot be exalted so high as the definition without an obscure anticipation of exact order.

For the third, that this notwithstanding, it may be convenient to define it, so for some circumstances of prudence, it will be no hard matter to demonstrate.

First, because it conteines all thing necessary to Salvation, and therefore is coextended with the object of Divinity; and in this sense also the Scripture may be called a Rule or Canon, because though it be not every way adæquate, as that uses to be (conteining many things in it which are not properly Theologicall, as I noted before) yet it hath all those things in it: but it is more aptly resembled to a Rule or Canon, as it respects faith and things to be beleeved, with which it is every way reciprocated, for every thing revealed in the Scripture is to be beleeved, and every truth to be beleeved is revealed in Scripture.

Second

Second, becauſe all men now are in the ſtate of corruption of the fall, ſo that it is abſolutely neceſſary as the caſe ſtands for all men: and ſo it is well commended to all in in the very entrance as a principle and ground of all that followes, and is placed at the top as a candle upon a candleſticke to give light better to all the roome: And thus much of the firſt addition in this latter definition, *that Divinity is a Doctrine revealed by God in his Word.*

The ſecond follows, which is, that this *Doctrine teaches man to know God*; concerning which, I ſhall deliver my minde what I think in ſo many propoſitions likewiſe.

Firſt, that *God* is not the ſubject of divinity.

Second, that he is not (according to his nature) at all to be handled in divinity.

Third, that there is juſt reaſon why he may and ſhould according to the method of prudence.

The firſt may appeare by the ſame argument negatively concluded, by which I proved that man, as he is to be guided to his end or εὐπραξία, (which in a reaſonable nature is called happines) is the true ſubject about which all the precepts in this Art are converſant: but I paſſe over that.

Second, it may appeare by this reaſon, becauſe divinity as hath been proved, is a practicall

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call Art not a Speculative: now a Practical Art is that whose end is operation and that immediate not *mediatè*, as *Valentia* well observes, for the remote and mediate end of any contemplative Science, may be operation; and a Practicall Art hath alway such an object, as is *res operabilis à nobis*: but if *God* be the subject, neither of these can agree to it, as it is more then manifest: therefore *God* is not the Subject.

The second, that *God* is not at all to be handle in Divinity, though perhaps it be included in the former and might be proved by the same reasons; if he be neither the subject nor part of the subject, yet because it will seem more strange to some. I will rather prove it distinctly, and severally.

First, because Divinity, as we for the most part generally conceive of it, is a particular Art one of the lowest and last: but *God* must be needs handled in the first, or very neer the first: for if *ars* be ranked according to *ens*, *God* who is the first being; may justly challenge the first Art at least, next to that of Art in generall if there be any such in the whole ὑπερουσία.

Second, because if there were any reason why *God* should be handled in this Art, it would be this, because he is the object of the operations of man which are here regulated namely (in which regard I deny not, but he may

may be called a remote object of it) but this is not sufficient, because by the same reason the nature of man should be handled here also, he being the object of some acts, as for example, of charity and the rest: which to say would be held absurd:

Third, because supposing that to be, true that it is an Art Regulating mans actions and directing him to his happines, which I think is out of question, I cannot see how things of so different nature can be homogeneall to the same scope, and beside the unity of a Science will not beare it, as *Keckerman* sayth well, even in this respect, because it should be both practicall and Speculative, which are indeed incomputible though some Schoolemen have attempted such a reconciliation : It may be objected,

First, that it can be handled in no other Art : But I have prevented this objection when I reasoned that it must be in the first art, before we descend to the treatise of *ens creatum* : and *Bradwardine* confirms me in this, saying that *Deus est* that truth is the first of all, upon which all other verities have dependance.

Second, the very name *Theologia* argues *God* the subject of it: I answer.

First, I granted before that he is the remote object namely of mans operations performed to him, and that may salve the Etymologie.

Second, the name ſuppoſed, the reaſon may be drawn otherwiſe then from the ſubject, as from the author and efficient *God*, or from the end becauſe it is to bring us to *God*, &c.

Third, which *Durands* Arts (or habits as he ſpeakes) are many times denominated not a *formali ratione ſubjecti*, but a *dignori*, & ſo it might well come to paſſe that Divinity, which is *Scientia ſalutis humanæ*, might be denominated from God: where I obſerve that he fals upon the ſame definition that I have given.

Fourth, the impoſition of the name uſually follows the common opinion (which was ſo, I confeſſe) rather then the accurate truth of things, which perhaps would rather call this art *Anthropologia*, or ſome like name then *Theologia*: laſtly the conſent of all may bee objected as a prejudice againſt this opinion: But I anſwer.

Firſt, it is no ſtrange thing for many to erre in ſuch a matter of notion, artificiall rather then ſubſtantiall truth, and yet many give good hints of that which I have ſaid.

Second, the error hath been not ſo much poſitive in defending, as negative in not attending or expending this truth, not ſo much of judgement maintaining, as practiſe following this, which alſo they had good reaſon for, which I muſt ſhew in the laſt propoſition,

Thirdly, therefore I ſay that the Doctrine

of

of *God* is not unfitly handled in Divinity.

First, becauſe the nature of God and our actions tending to happineſſe are of ſo neere affinity, for the former affords a firm ground to build the latter upon, ſo that the explication of that is neceſſary to this which indeed ſhould be ſuppoſed out of an higher Art as I have often intimated; but ſeeing God communicates the knowledge of the one, to men of the common ſort, it would not be expedient to diſtract them between two arts; but it is much better to compriſe them in the ſame, by a diſpenſation of Prudence condeſcending to their capacity.

Second, becauſe they are conjoyned in Scripture in which the knowledge of both is conveyed unto us joyntly, therefore Divines finding them there together thought it not meet to ſeperate them in their treatiſes.

Third, this is a ſingular priviledge and prerogative of the Schoole of *Chriſt*, that in it all Chriſtians beſides the way to their own felicity, in which they are properly directed, do withall learne the knowledge of God in all his excellencyes, which muſt needs adde much grace and majeſty to the former: and thus much of this third propoſition, and of both the definitions of Divinity in generall, me thinks too much, and yet when I looke to the particulars too little, too jejunely & nakedly.

The uſes may be,

Firſt, for inſtruction to teach us that this Art concernes all, every one muſt be of this trade, for it is of Mans felicity.

Second for exhortation.

Firſt, to *thankfulneſſe*, ſecond to *diligence*, from the *Certainty*, *Nobility and Neceſſity* of this Doctrine.

I will not trouble you with repetition of any thing that hath been formerly delivered, only becauſe that which follows hath the riſe and ground out of that which is gone before, Let me call to your mind the definitions of Theology, which I have hitherto propounded and in ſome homely manner expounded, and that in generall only: the firſt was a *Doctrine of mans Happineſſe, or of living well and happily*, which I thought ſufficient for accurateneſſe: the ſecond was this, that *Divinity is a doctrine revealed by God in his word, which teacheth man to know and worſhip God ſo that he may live well here, and happily hereafter.* Which perhaps as I ſaid may give more popular ſatisfaction though according to the rules of Art, if it were examined, there may be ſome ſuperfluityes in it to be cut off as I ſhewed: and thus having only preſented theſe a freſh to your conſideration, that you may the more clearly underſtand the ſucceeding diſcourſe, I begin with that where I left, then to draw ſome practicall obſervations out of that which hath

hath been taught, before I proceed any further: and they ſhall be but two.

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Firſt for *Inſtruction*, we may learn from hence that this Art or Doctrine belongs not to ſome few, onely, but concernes every man to know and practice.

Second for *Exhortation*, and that twofold.

Firſt, to *thankefulnes*, that God hath planted us like trees by the rivers of waters, and taking ſuch care to guide us in the way of happineſſe.

Second, to *diligence*, in the uſe of thoſe meanes and golden oportunityes, which God hath afforded us, toward the gaining of our happines in this ſeminary of Religion and learning, which we cannot let ſlip unleſſe we will ſhamefully betray our owne ſoules.

The firſt appeares out of the definition becauſe it is a doctrine of mans happines: where you ſee both the *materiall ſubject man*, and the *formall happines* intimate unto us; and commend the conſideration of the generality of this Art, that the uſe thereof extends it ſelfe indifferently unto all men: indeed if there be any that have drunk ſo deep of *Circes* cup, that are ſo bewitched with the Sirens ſongs, ſo beſotted with the charmes of pleaſure, that they have put off the ſhape and name of men, and are turned into beaſts, or if any that beare the name and ſhape of men are ſo degenerated from their nature that they are not aſha-

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med to confesse themselves altogether voyde of humanity; they may perhaps consequently to that hypothesis though not reasonably, reject this Art as nothing appertayning to them: but if they be men *homo sum, humanitas nihil à me alienum puto*, as you know he said, if they be men, this is the doctrine concerning man to guide and regulate him, of which therefore they may not only claime the use, but also challenge propriety in it: for it is a *Doctrine of mans happinesse*: man may be conceived as the materiall object of it, and so that implyes the generality of it reaching to every man: Againe if there be any Art concerning man, which perhaps concerns not every man in particular, and so the former illustration be thought insufficient; yet that which is of mans Happinesse, the generall end of all, must needs belong to all: except there be any that have so far defaced the image of God in their Soules, that they have blotted out also even those common principles which nature hath left engraven and imprinted not only in men, that are endued with the highest perfection of reason, but also in all creatures (at least in a kind of Analogy) that have but the lowest degree of being; all which have a naturall *impetus* or *appetitus* to their perfection, which in the reasonable nature is called properly *Happines*: and though men be divided in their desires and inclinations toward par-

particular good, ſome affecting one thing ſome another according to the variety of their diſpoſitions, yet all agree in this generall, all hunt after happineſſe: Though *bonum* be not defined according to the proper eſſence accurately, *quod omnia appetũt*, yet with the emphaticall article. I think it may be not abſurdly deſcribed as the Philoſopher hath done it, τἀγαθὸν ἐστὶν ὃ πάντα ἐφίεται: that good is that which every one deſires, every one deſires to be happy: and though all they miſſe their marke when they thinke to finde it here below, *beatam vitam quærunt in regione mortis*, as *Auſtin* ſpeaks, yet in groſſe they aime at this: and therefore this Art, as this end, is generall and concerns every man: And thus it appeares that this obſervation is reduced out of the former definition, which I therefore mention leaſt any here ſhould think the ſtudy of this *alienum opus*, a matter that pertains little to him, and therefore behave himſelfe as it is ſaid of *Gallio* in the Acts, *as if he cared not for theſe things*: whoſoever thou art if thou haſt but the nature of a man, if thou haſt but any propenſion unto happineſſe, *hoc ad te pertinet*, the ſtudy of Divinity belongs unto thee: the wiſdome of ſwaying ſcepters and managing Kingdomes and Common wealthes, which the Philoſopher ſtiles the Architectonicall art, may preſcribe to every man a particular imployment and vocation, according to their naturall

naturall abilities in ſubordination to the publick utility, but every one muſt take this along with him, this is the generall calling of all men, which they muſt walke in directing all their actions to this end: this is one difference of this from other Arts: The great Turk himſelfe they ſay, you know though born to beare rule and inherit the Empire, yet beſide is trayned up to ſome trade of life, which he exerciſeth perhaps in his Royall pallace and chaire of eſtate: I am ſure the greateſt Princes and Potentates muſt be ſkild in this trade or elſe all their glory will be not only *ſplendida ſervitus* as he ſaid, but alſo *ſplendida miſeria*: the Rabbins had ſuch a conſtitution that all their Doctors together with the profeſſion of Divinity ſhould joyne the practiſe of ſome handicraft: what the conveniency of that was I know not, but I ſee a neceſſity of the contrary, that every craftſman with the profeſſion of his craft, ſhould joyne the practiſe of Divinity; Some are imployed in *Magiſtracy*, ſome in *Merchandiſe*, ſome in *Agriculture*, or otherwiſe, but from the higheſt Stateſman to the loweſt craftſman, all ſhould be divines; all ſhould be imployed in this: Not ſo that every one ſhould be, or labor to be a teacher of others, as we commonly take the name of a Divine, otherwiſe then that generall obligation to the private duties of charity, as admonition and the like, that is not my

my meaning: but that he ſhould be able at leaſt to teach himſelfe and guide his owne actions to the laſt end of all his happineſſe: And thus far I ſay it ſtands every one in hand to be a Scholar in this Schoole, leaſt any ſhould be miſled with that vulgar opinion which rejects all knowledge and ſtudy in this kind, as proper to Divines: But wherefore then hath God tempred the ſtile of his word, and bowed it to the capacity of all ſorts of men; *modus ipſe dicendi ſacræ Scripturæ quo contexit?* ſayth *Auſtin, quamvis paucis penetrabilis omnibus tamen acceſſibilis:* that I may a little alter his words, *Nam quæ aperta continet ea quaſi amicus familiaris ſine fuco ad cor loquitur indoctorum ac doctorum: ea verò quæ in myſteriis occultat, nec eloquio ipſo ſuperbo erigit, quo non audeat accedere mens tardiuſcula & inerudita quaſi pauper ad divitem ſed invitat omnes humili ſermone quod non ſolum manifeſta ſed etiam ſecreta exerceat veritate &c.* And wherefore hath God erected his oracles every where in his Church, and his Schools and the chaire of *Moſes* in every Congregation, to have them taught and expounded: whereas other Sciences are profeſſed and practiſed in ſome places only of the Commonwealth: but that they belong to all, & muſt be part of the care of every man? but I need not urge this, neither did I purpoſe any more then to propound it when I firſt thought upon it: eſpe-

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cially in this place and among you, who both by the generall appellation that is given to Universityes, that are called the *Schooles of the Prophets*, and by parti cular situation of this, compassed with hils as *Jerusalem* the *vally of vision*, and by proper dedication of this Colledge, whose gates will scarce admit of any, but such as are at the least welwillers to Divinity, but as *Plato's* Auditory exacted Geometry οὐδεὶς ἀγεωμέτρητος εἰσίτω, so this seemes to examine as it were and pose every one it receives in their purpose for Divinity *Sacræ Theologiæ studiosis posuit*: All which do put you in mind that howsoever others may stand affected to this study, yet it behoves you to be in a singular measure addicted thereunto, and desire to be in the number of those that not only in the Apostles words, *let the word of God dwell in them richly and plentifully*, but also labor for it, and therefore as it were dwell continually in the study of it: and true it is of these places that *Nazianzen* speaks, I think of his mother at least a godly mother, μᾶλλον ἐθρεψε τοῖς θείοις λόγοις ἢ γαλάκτι, or to that purpose for I do not well remember his direct words: they are mothers in *Israel* to nurse and give suck; that same ἄδολον γάλα *the sincere milke of the Word* as *Peter* cals it to us that we may prove *Nathanaels true Israelites in whom there is no guile*: so doth she deserve that title of *Alma mater*, which you see

ſee written in her Arms: and we may well beare that deviſe which *Domitian* uſed where his word was this *optimæ matris*: as you have it in *Tacitus*: And thus much of the firſt obſervation that the uſe of this Doctrine extends it ſelfe generally to all men, and to us in a more particular manner: wherein becauſe I have been longer then I purpoſed, I will paſſe over the reſt, though more material, the more briefly.

The ſecond follows for *Exhortation*,

And firſt to *thankefulneſſe* upon a double ground.

Firſt, that *God hath ſet us in ſo honorable a ſtation*, a calling ſo worthy as you ſee that of a Divine muſt needs be, whoſe imployment is about that knowlegde, a ſmall portion of which to have attained is the happineſſe of other men: what though the tribe of *Levi hath no inheritance among their brethen*, ſhall not we thinke this a Royall recompenſe of that want, ſince the *Lord is their inheritance*, the Lord is their portion, Θεὸς ἡ κεφαλὴ, as *Lucian* ſpeaks of his Preiſts, not their revenues are their, God as ſome prophane perſon might invert the words & pervert the meaning, like them whom the Apoſtle *Paul* reproves that would have *gaine to be godlineſſe*, which he corrects affirming that *godlineſſe is great gaine*, ſo here God is their revenues: let other profeſſions pleaſe themſelves in the gaine or glory

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that they procure, *Dat Galenus opes, dat Justinianus honores*, I envy them not: but let my Soule *delight in the law of the Lord and meditate therein day and night*, and let me alway account that the chiefe part of my blessednes: *Prayse the Lord ye house of Israel, for in Jury is the Lord known, he hath given his statutes to Israel*: great is the priviledge of the Jew, for them did the Lord betrust with his *Oracles*: but especially *prayse the Lord ye house of* Aaron, *prayse the Lord ye house of* Levi, whom he hath entertained into neerer service: though your condition be full of difficulties and your vocation obnoxious to the obloquies of the world, say with the Psalmist, *The lots have faln to me in pleasant places, yea I have a faire heritage*: and this may be the first ground of thankfulnes, in a word plainly, that God hath honored us with such a calling in which we have liberty and meanes to study for that which all desire, the Art of Happinesse:

The second is from this, that God affords so many meanes unto us to furnish us for the discharge of this calling, ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, that the name of *God* may be even and square and perfect to all due performances, you all know and have heard often how *Plato* thanked the Gods that he was borne a Græcian, an Athenian, and especially in the time of *Socrates*: and you can all make the application without my helpe, that you have greater cause to

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to thank God that you are born Christians in the wombe of the true Church, that you are brought up Athenians in the bosom of a most famous University, and that in this flourishing estate of Religion, and time of the gospell, when God hath powred forth of his Spirit so plentifully among us especially in these places, that as *Plutarch* saith of the neighbour villages of *Rome* in *Numa's* time, that sucking in the aire of that City they breathed δικαιοσύνην, righteousnesse; so from the overflow of this place, all parts of the kingdom are full of knowledge, I wish I could say of *Religion* and *Piety*: Behold a greater then *Socrates* is here: even God himselfe in his ordinances; we are wet with the influence and dew of heaven, as *Gedeons fleece*, though all the region about be dry in comparison; and againe when all about us are wet with the waters of affliction, we are dry and free: we are in the land that floweth with milke and hony: and though it were but a wildernesse otherwise, yet *God raining Manna h from heaven the food of Angels*, in that respect it were a mappe of heaven; we sit under our vines every man, and under our figtrees: and are planted in Paradise neere the tree of life, plainly, we injoy all blessed meanes for the knowledge of the way to Salvation in the practicall study of Divinity: and of that knowledge which was so dainty heretofore we have Gods plenty:

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Silver is like duſt, and gold like ſtones in our ſtreets, the moſt pretious treaſures of divine wiſdome and underſtanding are open unto us: And have we not as good cauſe to thanke God as *Plato* had? The *Queen of Sheba* came from the *South to heare the wiſdome of Solomon*, and accounted *his men happy, and thoſe his ſervants happy that ſtood ever before him and heard it*: *Behold a greater then* Solomon *is here even the Spirit of God*, teaching us in the doctrine of *Divinity*, the way of life and happineſſe: *Bleſſed are your eyes that ſee and your eares that heare theſe things*: *Yea bleſſed be God that hath given us theſe meanes and opportunities*: *Deus nobis hæc otia fecit.*

But I paſſe to the ſecond *exhortation* which ſhall be to the *diligent ſtudy of this Doctrine* and *uſe of the meanes thereunto*: becauſe there I ſhall lay open better the grounds of our thankfulneſſe; and withall keep my ſelfe cloſer to the matter in hand: Now we may be provoked to alacrity and diligence in this ſtudy from ſome conſiderations out of the definitions: the ſumme of all which is the *excellency of this doctrine above others* which may appeare in three particulars.

Firſt, the *Certainty of the truths* conteined in it from the manner of the conveiance of them to us which I told you was by *Divine Revelation.*

Second, the *Nobility of the object* which as this

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this Art is uſually and wiſely handled, is *God* and divine things.

Third, the *neceſſity of the end*, which is *mans happineſſe*, or *Salvation*: a word of each of theſe and ſo I will conclude.

Firſt, of the *Certainty of the truths*: whereas all other Arts, the ſkill of which we are to attaine unto by naturall reaſon upon obſervation and experience are ſo uncertain for the moſt part that a man when he hath done his beſt may remaine a Sceptick or Academick: by reaſon of the weaknes of our underſtanding, proceeding from the wound of originall ſin; it is not ſo with this where we receive all our light and information from God himſelf, who being the fountaine of wiſdome not ſubject to the leaſt ignorance, and the Ocean of goodneſſe far from all malice can neither deceive nor be deceived; and therefore the light of our knowledge being derived from his light, *in lumine illius videmus lumen*, is pure from all darkneſſe and eclipſe of error: and as among all the delight that Mathematicks afford to the ſtudents of them, the evidence and certainty of the truths, is one great part of the witchcraft, which makes them dote with love upon them: ſo I do ſee no reaſon why in this the ſame convenience ſhould not be an effectuall argument to incourage us to digeſt the labours of our calling with much alacrity and cheerefulneſſe,

Second,

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Second, for the *Nobility of the object*, *God and divine things*, if the Poets thought ſo highly of the ſtudy of Aſtronomy, becauſe it is occupied about the Spheares and ſtars and celeſtiall bodies, that he pronounceth the firſt authors thereof and profeſſors happy:

Felices animæ quibus hæc cognoſcere primum,
Inque domos ſuperas ſcandere cura fuit.

Then how happy are thoſe that are buſied in the contemplation of God himſelfe, who made the heaven and ſtars and all, for it is not onely true which the father ſaid, *facilius invenit ſyderum conditorem humilis pietas, quam ſyderum conditionem ſuperba curioſitas*, not only *facilius*, but I am ſure much more *felicius*: this is the chiefe happineſſe (in an higher degree then here we do) which we look for in heaven as all the Schoolemen determine, ἐν τούτῳ μάλιστα ἡ βασιλεία τῆς ἀγγέλων faith *Nazianzen*: this is an Angelical office, for I ſay unto you, their Angels behold the face of their heavenly father continually ſayth our Saviour.

Third, for the *neceſſity of the end* which is that *one thing that is neceſſary* eternall life and happines: we read in the 19. *Acts*. That of *thoſe that beleeved many which uſed curious Arts* περίεργα, *brought their books and burnt them before all men, and they counted the price of them, and found it fifty thouſand peeces of ſilver*, all other Arts and books in compariſon of this are

are but ſuperfluous and curious: this is *that one thing that is neceſſary:* and if all were either burnt as they did, or baniſht as *Lycurgus* did all unneceſſary trades out of *Sparta*, that they might be the more unneceſſary, that wee might more excell in this, the matter would not be ſo great.

Fourth, I might adde to this the *Antiquity*, and uſe no other probation for it then the laſt commendation: for as *Peter Martyr* hath well obſerved, as the Athenians proved themſelves the moſt ancient people, becauſe the invention of corn, that moſt neceſſary helpe for the life of man proceeded from them, ſo that Doctrine muſt needs be moſt ancient, which hath the bread of life, and is therefore moſt neceſſary.

Fifth, I might commend it from the *Author* which I touched in the 1 condition, *God himſelf:* which makes much to inflame our affections toward it: for who would be aſhamed to be *Gods Scholler?* Or who would not rather think himſelf highly honored? When *Moſes* had *talked with God in the mount*, his face ſhined: and ſhall not the Doctrine of *Gods* own mouth, make their face ſhine whom *God* vouchſafeth to inſtruct in it.

Wherefore ô yee Prophets ſons, caſt off all impediments, and let no other imployment hinder your alacrity in this ſtudy: conſider the excellency of this Science, and know

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the time of your visitation: while the Sun of prosperity shineth, labor whiles the harvest of the Gospell lasteth, gather the sheaves unto the barn that winter find not you unprovided:

Σφίγγεῖ' ἀμαλλοδετεῖ τὸ δρεπόμενον μὴ πλεῖον τις
Εἴπῃ συκῇσι καὶ δρέπετο κἀσθλὸς ἀνήρ.

When the Emperor passing through *Jury*, beheld the Land a goodly land, but without culture and tillage through the lazines of the people, he cryed out; *O marcomanni, ô Sarmatæ, ô Quadi &c.* O lazy Germans, I have found a people more lazy then you: take heed this be not said of you, that *Themistocles* said of them; μάχαιραν ἔχουσι καρδίαν δὲ οὐκ ἔχουσι: that foole hath a price in his hand, but he hath no heart to use it.

First, *be diligent therefore in reading the word of God*, say with *David*, *thy word O Lord is more sweet unto me than hony, and more pretious than gold*; *Desiderabilia super aurum pretiosum multum*, as the old translation hath it in the 19. Psal. *aut multum aurum aut multum pretiosum, aut multum desiderabilia tum multum hoc hæretico parum*, as *Austin* glosses upon the variety of the construction.

Second, *Be diligent in hearing the word of God*: let every word be pretious unto thee, and let not one of them fall to the ground. O how rich, how soon would this divine husbandry make us:

Third, *Be diligent in prayer*: the father said

ſaid he got more by Prayer than by ſtudy, 'tis moſt true in this Art: if thou want *wiſdome*, ſaith *James*, *aſk it of God*: *the ſecret of the Lord is with them that feare him*, ſaith the Pſalmiſt: this knowledge is better gotten by praying to God, then prying into Schoolemen:

And to conclude, alway remember that this is a Practicall Art, and requires not knowing but doing: bare and naked ſpeculation is the tree of knowledge, that bears nothing but the apple of ſtrife betweene us, and God, and death: Practiſe, Practiſe is the tree of Life.

CHAP. II.

The Diſtribution of Divinity.

HAving already diſpatched the definition of Divinity, with ſuch incident obſervations as I thought fitteſt to raiſe from thence, the threed of method leads me by the hand to the diſtribution therof, to which I think I may not unfitly accommodate that cõmon Maxim of Machiavellian policy, *Divide & Regna*, divide

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vide and rule and ſay to the beſt Divines not abuſing it, but alluding to it, *Divide & Regna*, divide Divinity, and be King of Divines: divide it and I will warrant yon Maſter of your Art: theſe knots of diviſions, are *nodi Gordiani*, that portend an Empire, as you heard in another caſe: this Argument of Diſtribution is λογος βασιλικος, the Royall Argument as *Plato* cals it, profeſſing alſo that if he could meet with ſuch a Captaine or leader that had the ſkill of dividing aright, he would follow him as ſome God: and for this Art eſpecially I would think my ſelfe happy to be his companion: my purpoſe was to have repreſented unto you a veiw, a Synopſis of Theology and to have taken ſome more then common paines in the contriving thereof by reaſon of the excellent uſe it might have yeelded, and the great variety which you ſhall finde among authors: and withall to have examined ſome of the moſt received forms, where I judge them defective: for the maine I continue ſtill in the ſame mind, but I ſhall not do it ſo fully as I thought.

Firſt, becauſe of the *difficulty*, it being the higheſt pitch and laſt point of all in an art, to digeſt the precepts and parts into method, and ſuppoſing an exact inquiſition and certain determination of all particular truths, as you know out of Logick: but for my ſelfe I confeſſe I am but a Scholler to ſearch, not a Doctor

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ctor to teach authentically: *viator*, not *comprehensor* that I may allude to the Schoole distinction:

Second, because of the inconvenience: for if I did so, I should be forced to hold you too long in a Scholasticall and artificiall discourse of notions, which I have done too much already, and desire now to proceed to things rather substantiall and more profitable, if not for instruction of knowledge at least for direction of practice. And therefore I will contract my meditations and draw them into as narrow a compasse as I can: propounding only two of the most usuall manner of proceeding out of infinite variety, and onely propounding them without any strict search made into them; and then commending a third and new (for mine owne exercise and yours in this inquiry) to your better consideration; because being now in the entrance of this Art, and so in the highest and most generall, I thinke this the fittest place for such a prospect, which may subject to your eyes the particulars: but very briefly because I would not seeme to lodge you like strangers over the porch or entry, but like *the houshold of Faith*, *Domestici fidei*, as the Apostle cals them, and of Divinity likewise, in the inner and more remote roomes, according to the custome of the Ancient, which you shall observe in *Homer* were strangers, are νὺ αἰδοῖοι

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ἐκκλησίαν, but the housholders ἐν μιᾷ οἰκίᾳ οἰκοῦσι.

The first that I mention shall be that of M. *Perkins*, and *Tilenus*, and *Sohnius*, and other learned Divines, who divide Theolgoy into two parts:

The first of which treats *de Deo*,

The second, *de actionibus Dei*, which they prosequute proportionably in the particulars, Which I will passe over that I may keepe my promised brevity, and the rather because it is easie for you to be fully informed of them: and that I may not stand to examine this accurately; I thinke you may know my judgement concerning it sufficiently, out of that which I said in the definition, explaning whether and by what right God may come to be handled in Divinity: where I shewed that in the method of Art he was not, but in the method of Prudence he might profitably, which ground there laid being now granted, this Distribution will fall to the ground of it selfe without any more a do.

This observation onely I will now adde, that though that division be not according to the rule of Art, yet many actions of God indeed come to be considered in this Doctrine, namely, such as, without which man cannot attaine to his last end and happines, to which this rule guides: for there are some immediate actions of God, as for example *Redemption*,

on, and all the actions even of man, are in some sort actions of God being performed by the help of his Spirit and assistance of his grace, without which they cannot be performed: insomuch that *Durands* puts this for an objection that Divinity is not a practicall Art because these actions are not wholy ours, nor in our power alone to perform: and in this sense I deny not, but the actions of God are handled in Divinity so far as they tend to mans happinesse: but this helps that distribution but a little.

First, because that comprehends under it the nature of God and attributes, which make the first part, not only his actions.

Secondly, because it extends it selfe to other actions beside those that conferre to the formamed scope of mans happines, both which respects shew it to bee of too much generality,

And thridly, therefore that which belongs properly to this doctrine is but a small portion in that distribution, and those actions of God which are necessary may well be ranked under another order: many other exceptions I might bring against that division if it would stand with my purpose, but I omit them both for that reason, and because they shall better appeare out of that which follows.

The second that I will name, shall be that which *Rainus*, as I think, first observed, and

Polanus

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Polanus after him hath much confirmed, and many modern divines approve and follow, which makes two parts of Theology,

First, of Faith *de fide.*

Second, *de fidei operibus* of good works, the first *de credendis*, the second *de faciendis*, and so forward in all the subdivisions: and this I confesse I thought absolute a long time both for the commendation of good authors, as also for the consanguinity with the Scripture and congruity with Reason, till that upon better consideration I found it did not satisfy me.

For first, beside the ambiguity of the word *fides* which cannot be avoided if it be taken in that infinite extent to comprehend so much and so divers things in it as it must of necessity according to that distribution, all which cannot possibly be conceived to agree in one univocall prædication or formall respect, as I might easily demonstrate: but are brought under it, not without apparent force and violence.

And secondly, beside the seeming agreement of the parts one with another against the nature and rule of a distribution which requires they should be opposite; which though it may be well answered, yet surely opinion were better avoided: for it sounds harsh and seems unreasonable that one part should treat of the habit another of the act of faith: and whereas

whereas it may be ſaid for that, that the meaning of it is not to oppoſe and ſever the habit of faith from the formall effects of it, for that would be abſurd indeed: but by *opera fidei* you muſt underſtand other graces and virtues, ſo that the oppoſition ſtands between the habit of *faith*, and the habit of them *graces* and *virtues* which are therefore called the *works of faith*, or *effects*; becauſe beſide their owne proper habits from whence they proceed *formaliter*, they muſt and doe alſo in ſome ſort flow from faith, and from it they have all their commendation and acceptation with *God*, being without it but *ſplendida peccata*, as you all have heard out of *Auſtin* often: for *without faith it is impoſſible to pleaſe God*, ſaith the Apoſtle *Paul:* but this is not enough if to excuſe it, yet not to juſtifie it.

Firſt, becauſe the terms are ſo ambiguous that they give too much occaſion to miſtakes and ſtumbling, as I ſaid before.

Secondly, becauſe in ſanctification, which they that propound this diſtribution range under faith, the habits of all other graces and virtues are infuſed, and ſo included as well as of Faith.

Thirdly, becauſe in the Decalogue, the rule of obedience and good works, and conſequently a principall portion of the ſecond part, faith is alſo included or elſe other worſe inconveniences will follow: and ſo there is a

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mutuall ἐμπεριχώρησις, and immeation in theſe parts, as Divines ſpeake in another caſe, which cannot be without a ſtrange and wonderfull confuſion: in which regard I cannot ſee that theſe parts are artificially and accurately cut out: but beſide that which hath been alledged I could produce many more exceptions which I omit rather: and in both theſe I would be thus underſtood, not as rejecting either as unprofitable: for I approve them both as very good though not exact: and ſtand not much upon formalities of Art, ſo as they comprehend in them the ſubſtance of Theologicall truths: preferring this before the other as I would preferre a peece of gold for weight rather then for workmanſhip, for value rather then for elegancy, like that French coyne in the hiſtorian that in *qua plus formæ quam ponderis*. And now give me leave to commend a third a new form of this Art to your conſideration with two cautions.

Firſt, I do not think that I can ſee further, or go beyond thoſe ancient Heroes in Divinity, who were ſo richly furniſhed with underſtanding, which they ſo thriftily improved by incomparable paines and induſtry: that is far from my meaning, but only as I ſaid, to exerciſe my ſelfe and you in this inquiry: and yet ye know what the Philoſopher ſaith, that there is an ἐπίδοσις, an increaſe and growth in all Arts: And the common ſaying is *diſcipulus*

lus eſt prioris poſterior dies : *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge*, ſaith the Pſalmiſt : and though a Gyant be taller then a Pygme, yet a Pygme upon his ſhoulders hath advantage of him, though ancient ſurpaſſe modern times, yet we ploughing with their heifer may underſtand their ſecrets, and with their helpe may outſtrip them: in a word it is with the light of knowledge, as with the lamps at the games in Athens, one generation caries it as far as it can, and after it, doth *tradere lampada*, to the ſucceeding generation, which runs along further with it.

Secondly, I do not imagine that which I am to propound abſolute, though comparatively I prefer it, or produce it rather either to give ſome further light to theſe dark paſſages, or at leaſt ſome illuſtration to that which hath been ſaid already by others:

Thirdly, though for the generall I hope *I* ſhall inſiſt in the right way, yet for the particulars *I* do not intend them, as full or accurate, neither much leſſe will *I* contend they are ſo: for *I* could not hope to ſatisfie my ſelf in them on the ſodaine, and therefore content my ſelfe to propound them, ἐπιχειρηματικῶς, as the Philoſopher ſpeaks.

Now that *I* may proceed according to the nature of method, which deduceth one axiom one precept out of another: for it is there as

you ſee it in ſpinning, the lock of wool is firſt faſtned upon the ſpindle, and out of that the threed is drawn in a long ſeries, and then an hint of that is left to which the next is faſtned, till all be done in like manner: ſo in an Art, firſt, the Definition is laid down, out of which muſt be ſpun, and drawn all the ſucceeding precepts: and thus *I* will do with this: the Definition then you may remember to have been this.

Divinity is a Doctrine of mans happineſſe: there be two words which note the *ſubjectum formale*, *Happineſſe*; and the *ſubjectum materiale*, *Man*; and according to theſe two, *I* frame the *Diſtribution* thus:

Firſt, of *Happines* ſimply conſidered.

Secondly, of *Happines* in the *Subject*.

Firſt, of *Happines in generall*.

Secondly, of *Happines in particular*, according to the divers ſtates of it *in relation to the Subject*: to illuſtrate this I will put you in minde of three other diſtributions which harpe upon this, though they doe not fully agree.

The firſt is of ſome that conſidering Divinity to be *medicina animarum*, borrow termes from the Phyſick of the body which they accommodate to this, and part it proportionably into πάθολογιὰν, of mans *miſery* by nature, and θεραπευτικὴν, of his *recovery* by *Chriſt*, from which the common method in *Vrſin* differs but

but little: this ſuppoſeth mans fall or begins with it, and therefore I think either omitteth ſomething neceſſary, or elſe incurreth a neceſſary confuſion of thoſe things which would better be more diſtinctly handled.

The ſecond I find in a learned Author *Eſtius* in his preface upon the ſentences, who divides it into *Theologia prima*, that treats of *man* in his firſt *eſtate of integrity*, and *Theologia ſecunda*, that conſiders him after his *fall*, as to be guided to his happines; and this comes a degree neerer to that I propounded than the former, becauſe it mentions both eſtates and handles them, and yet it ſeemes ſhort by one degree.

The third comes up yet cloſer, and you ſhall find it in *Trelcatius*, who divides Divinity thus: there be two parts.

Firſt, *de cauſis Salutis noſtræ eoque de Dei operibus.*

Secondly, *de Subjecto illius id eſt Homine, varioque Hominis ſtatu*: and explaning the ground of this diſtribution in the next words, he ſpeakes for my purpoſe more directly: *Salus enim* (ſaith he) *quæ Theologiæ finis proximus eſt, duobus modis conſideratur, tum in ſe & cauſis ſuis ſimpliciter, tum Relate ad Subjectum ad quod ordinata eſt, qua ratione variè modificatur, pro conditione Subjecti multiplici in quo eſt*: where ye ſee ye have the ſame diſtribution of that *I* gave, and in the ſame formality

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lity of termes almoſt: and this ſuperads a degree to the former which I think is neceſſary.

The firſt takes *man* as he is now *faln*, and ſo applies meanes for recovery of his happineſſe:

The ſecond conſiders, both of his *ſtanding* firſt, and then his *fall*.

This third abſtracts, what is common to both eſtates, what is the common *nature of his happineſſe*, and ſo deſcends to the particular accommodation thereof, according to the difference of his condition: and this I think is full enough and large in extent, to comprehend all things that this Doctrine is to meddle with: and I will uſe no other reaſon to prove it, becauſe I think it carries ſome evidence of truth or at leaſt probability with it, eſpecially ſuppoſing the grounds formerly laid, but only that it is drawn out of the definition with ſuch facility, that it appeares to be a naturall diſtribution: the doctrine of mans happines hath two parts.

Firſt of *Happineſſe in it ſelfe in generall.*

Secondly, *of mans happineſſe*, in reference to the proper ſubject: and now I proceed to ſome few principall ſubdiviſions to give you a view and *Synopſis* of the whole Art.

Happineſſe in generall hath two things in it to be conſidered.

Firſt, the *parts or degrees*, or affections, for

I

I deſire you to remember that I am not curious for termes.

Secondly, the *kinds of happineſſe*: the parts or degrees are two.

Firſt, the *Conſtitution* of it, or *Habituall happineſſe*.

Secondly, the *Continuation* of it, or *Actuall happineſſe*: the former I briefly touched the laſt time; the latter I conceive to conſiſt in two things eſpecially.

Firſt, the gracious *Adminiſtration* of all things without a man by God, *in ordine ad felicitatem*: for it is impoſſible that man ſhould *natare ſine cortice*, and attaine to his own *ſuo marti*, by his own endeavors, without Gods providence ſupporting him, and ſuggeſting all neceſſaries to him, there being the ſame proportion between him and God in this caſe that there is between inferior creatures and man: and therefore as it is in architecture and ſuch like Arts, which in regard of the naturall aptitude of the ſubject may be ſpeculative, but in regard of the Artificer, whoſe actions muſt paſſe upon it to bring their *potentia* to *actus*, their poſſibilities to perfection, are Practicall: ſo or no; much unlike in divinity, it is Practicall moſt in regard of God: as I noted in part before:

The ſecond thing, for the *continuation of Happines*, the *virtuous and religious operation of man*; which by the helpe of the former the

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the *grace of God*: he is able to produce, in which reſpect *Divinity* is alſo properly Practicall on mans part, as hath been ſaid; theſe are the two things which I call the continuation or the *fluxus* of happines, the *Operation of Gods grace toward man*, and the *grace of mans Operation toward God*: for habituall happineſſe ſtanding moſt, as I ſaid, in the *relation reciprocall* of *God to man* being his God, and *man to God* being his ſervant, the ἐνεργεια and act of it muſt needs be placed in the reflexion of mutuall offices of love, according to the peculiar condition of either: And now follow the kinds of happineſſe, which are two.

First, of *this life*;

Second, *of the life to come*: in the former according to that which hath been ſaid there be two things.

First *Conſtitution*, which is in a certaine degree of our *union with God*, and conſequently fruition of all good, far inferior to the ſecond eſtate which is future:

Secondly, the *Continuation*, which is,

First by the *gracious providence of God*, ſupplying all things neceſſary for ſuch an eſtate, and enabling us to action agreeing to his will.

Secondly, our *Religious action* being thus enabled, which is of two ſorts.

First, our *generall worſhip of God*.

Secondly, our *ſpeciall*: the generall worſhip

ſhip of God is in the obſervation and of his will and gracious covenant which he pleaſes to make with man: where two things are to be noted.

Firſt, *Subſtance of the Covenant.*

Secondly, the *Seales*: the Subſtance in two things.

Firſt, to *love and honor God* above all things for himſelfe.

Secondly, *to love other things* reſpectively *in ſubordination to God*: and in theſe three are divers particulars, but I muſt leave them here.

The *Seales* of the *Covenant* are ſenſible things, applyed according to the condition of mans nature, who is both *intellectuall* and *ſenſitive*; the uſe of which according to Gods inſtitution ſhould both confirme the promiſes on Gods part, and as it were ingage him to performance, and confirme man in his duty, and as it were oblige him more to the performance of it: the ſpeciall worſhip of God is in *prayer*, *thanksgiving*, *praiſing* of his glorious name, and the like: and this is *the happines of this life*: the happines of the life to come is that ſtate which God is pleaſed voluntarily and freely to promiſe to man; where be two things likewiſe.

Firſt, the *Conſtitution*, which far ſurpaſſeth the former, man being to be elevated above himſelfe in ſupernaturall perfections.

Secondly, the *Continuation*, firſt, in Gods ſingular and immutable Grace, ſecondly, by the operations of man, more noble and proportionable to ſuch a glorious eſtate: and (which I ſhould have mentioned before) theſe two are ſubordinate, the former to the latter: inſomuch that this is called happines by appropriation and excellency; the other, but the way and means to this Happines among the moſt of our Divines. And all theſe come to be handled in the firſt part of Divinity concerning *Happines* in generall, becauſe they belong indifferently to man in all eſtates: out of which the ſecond part with ſome inflexion, may be eaſily conceived: and therefore I come to that:

The ſecond part of Divinity is concerning *Happines in ſpeciall*, in reference to the ſubject, *Man*, who muſt be conſidered.

Firſt, in the *ſtate of integrity*.

Secondly, in the ſtate of the *fall and corruption*: in integrity,

Firſt, the *conſtitution of his happineſſe*, was (in one word) the *Image of God*.

Secondly, the *continuation*.

Firſt, in *Gods grace* giving all things meet, for upholding that eſtate.

Secondly, *mans obſervance* in the worſhip of God, firſt generall, ſecondly ſpeciall.

Firſt, Generall for the covenant, firſt the *Subſtance* as it was.

Firſt,

First, *Morall* in these two things, first to *love God* above all as a creator, secondly, all other subordinately.

Secondly, *Ceremoniall*, abstaining from the forbidden fruit of the tree of knowledge of good and evill, secondly for the Seales of the Covenant, which was then the tree of life.

Secondly, for *speciall worship* it was prayer &c, the propiety of which was that, it might be, without a mediator:

Secondly the Future life was an elevation above that naturall estate to a better, but inferior to that we look for in Christ: and this for the first estate of integrity:

The second for the *Fall* in regard of the present life is mixt and worse then the former: and first for substance is the same alway, secondly, for circumstance different:

The *substance* first for *constitution* must be bestowsd wholly by God, and that by a double act, first of *Redemption* by the Sonne, secondly of *Sanctification* by the Spirit.

Secondly, the *continuation*, first by the *grace of God*, in Christ, secondly by the *actions of man* guided by the Spirit: which are,

First, *Observation of the new covenant* in a mediator whereof first, the *substance* is in two things, first to *love God* above all things in Christ, *all other things for Christ*, secondly the *Seales* are all representative of Christ: and secondly *Prayer* to be put up in the *name of*

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Chriſt our *mediator*: and this is the ſubſtance, the ſumme.

But ſecondly, this is *varied in circumſtance, of Chriſt*; firſt *promiſed*, ſecondly *performed*, where the chiefe difference is in regard of the outward parts of the Sacraments, and the ceremonies: and this is the ſtate of this preſent life: the future life is not onely paſſing the preſent, but alſo that future which *Adam* ſhould have been exalted to in the ſtate of integrity, as Divines think, becauſe in it concur both the *free gift of God*, willing to advance us, and the *merit of Chriſt* purchaſing it, and a congruity that the humane nature being advanced to the incomparable dignity of the hypoſtaticall union in Chriſt the head, ſhould bee proportionably dignified in the whole kinde.

I know I muſt looke for many objections which I ſhould incounter withall concerning the order of the generall, and the inſufficiency of the particulars: but I will not incomber my ſelfe and you with a long anſwer; only in briefe I ſay,

Firſt, if the generall mold and frame be convenient, that is as much as I aime at, the particular paſſages I ſtand not much upon.

Secondly, it is no wonder if many Theologicall things may ſeem to be wanting; for my purpoſe was to touch only *ſumma rerum faſtigia*, not to deſcend to all inferior parts.

Thirdly

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Thirdly, you muſt remember there may be a great difference between Divinity, as it is uſually handled, and as it ſhould be exactly; between the method of prudence and the method of Art: the latter *I* would willingly find, becauſe it keepeth cloſeſt to the nature of the Object to be regulated: the former notwithſtanding *I* will be content to follow, and *I* thinke is beſt abſolutely, all things conſidered, as *I* am ſure it is more uſuall and more uſefull: and among all thoſe methods, as *I* eaſily diſlike none, eſpecially thoſe two that *I* mentioned in the beginning: ſo *I* moſt approve that of *Trelcatius* which premiſeth two principles.

Firſt, *Cognitionis*, the *Scriptures.*

Secondly, *Rei* which is *God*: and then proceeds to the parts, becauſe it comes neereſt to the accurate method in generall: though in many particulars *I* prefer either of the other two before it. *I* will now in a word commend unto you the uſe of that which ye have heard, from whence you ſhall perceive my ſcope in this delineation: I confeſſe I have done it ſo rudely and rawly, that it may bee rather a meanes to breed a loathing, than a liking of Divinity: as *Socrates* to beat down the pride of *Alcibiades* (as *Ælian* tels the ſtory) which the opinion of his great poſſeſſions had bred in him, ſhewing him a map of Greece, bid him find out his land if he could, but when hee

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could not, ſaid thus to him, and are not you aſhamed then, to be proud of thoſe lands, οἱ οὐδὲν μέρος γῆς εἰσὶ: ſo may ſome man thinke the worſe of the rich poſſeſſion of Divinity, becauſe in the little map that I have drawn many parcels are not to be found, and as *Tully* ſayth of hanging, or ſuch like, ſo long as they are folded together and wraped, there is no ſight of them, nothing that may draw liking or wonder: ſo long as theſe Divine truths are folded and plighted together in theſe few diviſions, there is no luſtre or light ſparkles from them, that may inflame the beholder with love towards them; but if they were opened and diſplayed *mirabiles amores excitarent ſui*: yet my purpoſe was, becauſe I cannot go through all, at leaſt to give you a light a far off; as the tempter led our Savior into an high mountaine whence he ſhewed him all the Kingdomes of the earth, the glory of which might intice him; ſo have I preſented you a view of all divinity to incite you to a love and ſtudy of them: But why do I uſe ſuch a compariſon: rather as the Lord caried *Moſes* into mount *Nebo*, whence he ſaw the *holy land* though he could not enter into it: ſo becauſe I cannot lead you into the poſſeſſion of this holy land, I have at leaſt lent you a proſpect of it. I might out of all the particulars ſingle out ſome more excellent peeces to kindle your affections, but I muſt omit it: and

end

end with this counſell, that every on e that intends the ſtudy of Divinity, would indeavor to get and hold πυπον ὑγιαινόντων λόγων, as *Paul* advertiſeth *Timothy*, *a form of wholſome words*, for the ſingular utility that it will bring to him: firſt in regard of his memory, which is wonderfully helped by this, as you al know, though I ſpare to tell you: both out of your firſt principles of Art, as alſo by experience: And he that carries about with him in his head a frame of Divinity, ſhall have a ſafe treaſury, where to repoſe all ſcattered and looſe notions that he heares or reads, the ſeverall branches of it ſhall be like ſo many borders of herbs, ſo many beds of flowers, ſo many boxes of ſpices, in which he may meet with them againe upon all occaſions.

Secondly, in regard of *Judgement* which is much ſtrengthened and backed by this: for this will furniſh him with the moſt principall things of the Art, which he ſhall behold under one, ſo that he may compare them together and examine them at his pleaſure: and as in a map a man may ſee places how they are ſituat for North and South or the like, and what diſtance there is from place to place, may eaſily be meaſured: ſo in ſuch a frame, or tipe, a man may behold what agreement or diſtance there is between one thing and another in Divinity: how one thing borders upon another &c. without any difficulty, and this reduced to

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to uſe will appeare better either in a controverſie, which will receive much light, the doubtfull truth being reduced to his proper ſeat, and there examined and decided by ſome infallible truths: and ſo in the explication of a place of Scripture according as a man hath made a platforme of Divinity familiar to him, ſo will he expedite himſelfe better or worſe according as it is: for it will direct him how to conceive of a trope or proper ſignification of a word; and ſo in other caſes.

Thirdly, and laſtly for *invention*, this will furniſh him with an inexhauſt treaſury of matter ſpringing from the conference of one portion with another; but will be moſt beneficiall, for the diſcovery of two arguments moſt neceſſary, the *Genera* I meane, which will appeare out of the *Series*, and the Definitions which will be as ſuccinct and perſpicuous in ſuch an order, as you ſee they are obſcure and tedious without it: a *Divine* without this cannot chuſe but have all his knowledge ſnared and intangled, as if he were in a labyrinth without a clue.

of

Of the Happineſſe of Man.

Chap. III.

My purpoſe was, according to the method that is commonly received and practiſed among the beſt Artiſts in the delivery of Arts, immediately after the definition of Divinity explaned, to have proceeded to the diſtribution: becauſe I deſire to make haſte out of theſe Scholaſticall and notionall truths, to ſuch things as may be more practicall and profitable: but the time approching, and the duties to be then performed by us, putting me in mind, I will alter my courſe a little, and direct my ſpeech ſo, that if it be not every way ſutable, which my generall project would not permit, yet I hope it ſhall not be altogether unſeaſonable: though it concerne not the receiving of the Sacrament in particular, yet it ſhall in generall concerne matters of practiſe and uſe: though it direct not receivers in a peculiar manner, yet it ſhall not ſtand Sholars only in hand (as perhaps the other doth) but every Chriſtian in their meaſure to know and doe: for I meane to ſpeake of the *Happines of*

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man, wherein it conſiſts: and though I intended to have interpoſed the diſtribution and Synopſis of Divinity between the definition and this, as I ſaid, yet as he in *Plutarch* ſaid more prittily then piouſly, when he threw at a dog, but hit his ſtepmother, ἀμύτων κακῶς ſo I may ſay: for if I had continued in my firſt reſolution for my method, I ſhould have *gone forth by the footſteps of the flocke, and fed my kids, by the tents of other ſhepheards*, as our Saviour counſels his Spouſe, in the firſt of the Canticles, I ſhould not have ſtraid a whit out of the common road: but as I have now altered it, I think I ſhall gaine this advantage, to go the neereſt way, according to the exact preſcript of Art; for by the ſame reaſon that I thought it probable, before that the diſtribution of art in generall ariſes from the *Object*, it being in it ſelf ſpecially indiviſible, & the multiplication of precepts in the ſame Art ariſes from the multiplicity and variety of the ſeverall branches of ſome particular object: I think it will follow by good conſequence, that the Diſtribution of an Art will follow the diſtribution of his object: the Art it ſelfe being divided, but by accident in reference to the object, with which it goes along: even as Logick would be perhaps not more truely, becauſe the matter is the ſame, but more truly (as we ſay) in formality, be ordered thus, if it were defined *Dialectica eſt Ars rationis: Ratio*

eſt

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eſt ſimplex vel Compoſita, ſo that you ſhould underſtand the object primarily to beare the diviſion, which ſhould notwithſtanding ſecondarily redound to the Art it ſelfe, with which that is linked in ſo neer a conjunction: but thus much by the way, onely upon occaſion of the alteration of that method, which I firſt propounded to my ſelf: I come now to the point, I meane to proſequte, namely concerning the *Happineſſe of man*: wherein, that I may proceed with leaſt offence and moſt expedition,

I will firſt *premiſe* ſome few obſervations unfolding the ambiguities of ſome terms, that occur in this argument, and may otherwiſe breed ſome obſcurity in the matter:

And then ſecondly, I will deliver the principall things to be known, in two concluſions or aſſertions: for the firſt I will name three onely, and that very briefly.

Firſt, *Summum bonum*, may be taken two wayes.

Firſt, for *Bonum præſtantiſſimum* and *ſingulare*, which excels and ſurpaſſes all other in compariſon, and that is ſome one particular good, which is exalted above his fellows, to the higheſt degree of eminency.

Secondly, for *Bonum integrum* or *univerſale* which is a collection of all the particulars, comprehended under the Spheare or latitude of *bonum*, and therefore called *ſummum*, be-

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cauſe all being ranked according to methods heraldry, that ſits in the higheſt place, that juſtly challenges the precedency: to accommodate this to our preſent purpoſe, in the firſt acception, God is ſaid, and moſt truly to be *ſummum bonum*, for to whom *will yee liken mee*, ſaith the Lord in the Prophet, or what may compare with God, as it is in the Pſalme: but in the ſecond meaning it is not ſo, neither is it any one particular that can claime that name, but it is a conſluence and concurrence of all together that makes *ſummum bonum*: the uſe of this diſtinction ſhall appeare by and by.

Secondly, you muſt diſtinguiſh between *Summum Bonum* taken in either of the former ſenſes, and *Beatitudo*, as *Polanus* doth: the former conſideration is of good things, barely & abſolutely, as ſo in themſelves, the latter beſide that, is reſpective and includes an habitude in which they ſtand to man, who injoies them: or as the Schoolemen have it, in other words there is a double *beatitude*, *objectiva*, the ſame that *ſummũ*, and that is God, as it is taken for *præſtantiſſimũ*, or a collection of all, in a word, *humanum bonum*, according to the other ſignification, and ſecondly *formalis*, the ſame that I cal'd *beatitudo* in propriety, as diſtinct from *ſummum bonum*, and that is, either that operation by which we have union with the *ſummum bonum* and injoy it, as they ſay commonly,

monly, or that habit or ſtate as I rather think from whence a man hath the denomination of Happineſſe, or both, for both of neceſſity muſt be conceived.

Thirdly, you muſt obſerve a triple latitude in the ſignification of this word *Happines.*

Firſt, in the largeſt ſenſe, the fruition of any good, being a portion of it, doth alſo get the name of *happineſſe*, and he is at large an happy man, who injoyes any ſuch particular good, and ſo we uſe to ſay occaſionally, hearing of any good befals any man, he is an happy man, ſo far namely as that will extend, for otherwiſe the ſame man may want many things, and be ſimply to ſay, very miſerable.

Secondly, in the ſtricteſt ſenſe that is happineſſe only that ariſes from a confluence of all humane good, and he onely deſerves the name in whom they all meet and are married; and thus no man upon earth, is or ſhall bee happy.

Thirdly, in a middle ſenſe, that is happines where the fruition of good, though not free from all mixture of evill; yet is ſo prevalent & predominant, that it may juſtly denominate a man happy ſimply, though not ſimply happy in all reſpect, and that man is happy where this is to be found: this laſt you may call out of the Schoolmen *eſſentiall happineſſe and true*, the ſecond *integrall and compleat happineſſe*, the third for diſtinctions ſake if you will, partiall

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tiall and incompleat Happineſſe: I might add ſomething alſo of true and falſe happineſſe, ſound and ſuppoſed, but the homonymie is ſo palpable that I ſhall not need, and therefore will content my ſelfe with that which hath been ſaid already of the firſt point, reſerving other things that may ſeeme to be of moment and conſequence to their proper oportunities: and paſſe now to the ſecond part I promiſed, which was to ſhew, what happines is, and wherein it conſiſts in two concluſions, and that according to the two ſtricter acceptions of the word even now mentioned.

The firſt ſhall declare what *integrall and compleat happineſſe* is, and wherein it conſiſts.

The ſecond what *true and eſſentiall happineſſe* is, and wherein it conſiſts: the firſt I will diſpatch briefly meaning to inſiſt moſt upon the latter.

Compleat happineſſe, I call that where nothing is defective, and you may conceive it, I think tolerably, by ſuch a diſcription or a like. *Happineſſe is a perfect eſtate of a reaſonable nature wherein it injoys all good that is due unto it.*

I deſcribe it by *eſtate* rather then Operation, becauſe no operation doth denominate the efficient, but happines doth the ſubject: again every operation is tranſient, and in a continuall flux, but happineſſe ſeemes to be ſome-

thing

thing permanent: and thirdly operation doth never perfectly exiſt: but happines doth: otherwiſe, that of *Solon* ſhould be true which the Philoſopher rejects, *Ante obitum nemo ſupremaque funera fœlix*: and a man ſhould not be happy till he were not at all.

Secondly I add e a *perfect ſtate*, which needs no further explication.

Thirdly, I ſay of a *reaſonable creature*: becauſe as *Scaliger* well taxes *Cardan*, for attributing *vitam beatam nunſcæ quæ ſane ex optimo puriſſimoque loquendi genere ſoli debetur homini*: and if the meaning be, becauſe nothing is wanting to it, *non improbè ſentit ſed pluſquam improbè loquitur*: for that reaſon is no ſufficient appellation or warrant for that, for if we would *deglubere ſignificationem*, as he ſpeakes in that manner, by the ſame ambitious ſuperſtition we might call an element happy, becauſe it is in his own place, which would be *ἅπαξ ſed κακιζόμενον*, though we read in *Xenophon* εὐδαίμων διὰμιαν, by a trope improperly ſo ſtiled: but whereas, as *Scaliger* ſeemes to appropriat happineſſe to a man, I think that is not right, neither is it his purpoſe ſo to reſtraine it, for an Angel may be happy even in propriety of language: and therefore ſpeaking in generall I extend it as far as it goes to all reaſonable creatures, though I intend the particular application and uſe to man only now follows the other part of the deſcription which

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which ſaith it is ſuch *an eſtate of the reaſonable creature, wherein it injoyes all that good which is due unto it.* And this perhaps might have ſufficed alone to have deſcribed *Happineſſe* to have been the fruition of all good due to man, though the other make it more plaine and full; where,

Firſt, by *good* that is due, I meane not by any neceſſary bond or obligation in which God is tyed to the creature to give it, but that which hath proportion unto and congruity with the nature of man, and to which therefore man hath a naturall aptitude and appetite or propenſion.

Secondly, by *all good* I ſay, becauſe man being a compound creature muſt have a compound happines of many ingredients, becauſe the perfection of the whole muſt reſult from the perfection of every part; and you may digeſt them thus: the good is either *Summum* which is God, as I ſaid; or *Subordinatum*, and this again is either *internum* within the eſſence of a man; or *externum* without him: *Internum* is either *Bonum Corporis* or *Bonum Animæ*: *bonum Animæ* is either *Intellectus* or *Voluntatis*: or if you had rather take them without this curioſity of Art, they are five.

Firſt, God and his favor, as the ſupreame Lord.

Secondly, *Reaſon, right* and conformable to God.

Thirdly

Thirdly, a *will* in tune and conformable to right reaſon.

Fourthly, a *body* in good temper and diſpoſition ſerviceable to a will tuned.

Fiftly, *outward bleſſings* anſwerable to all the reſt: theſe make the ſpheare and circle of good; which, upon whoſe head ſoever they fall, doe crowne him with compleat and perfect happines: which, becauſe of my propounded brevity, it ſhall ſuffice to have made an enumeration of, without illuſtration.

Thirdly, for *fruition* I may conveniently and proportionably name five degrees of it: though perhaps every one of them ſhall not be judged exactly neceſſary.

Firſt, *poſſeſſion* and uſurpation or uſe of thoſe good (for I joyn thoſe two together) becauſe perhaps they cannot alway be well diſtinguiſhed in that reſpect (they have to happineſſe) which is for the moſt part by the action of virtue, ſecondly, *knowledge* of that poſſeſſion, and a conſideration reflected upon our riches and happines, Thirdly *delight* ſpringing from that knowledge, fourthly *quiet of all parts* filled with that delight and ſatisfied, fiftly, *ſecurity* of that quiet upon *aſſurance reaſonable* of the continuance and perpetuity of that eſtate and thoſe good: All theſe where they meet are enough to milk out all the good that can be in them; to ſuck out all the juice and ſweetneſſe, all the marrow and

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fatneſſe that they have: and the name of felicity ſometimes imports ſome one of theſe, ſometime two or more, and the opinions of Philoſophers and divines accordingly pitch upon them: but where there is a concourſe of all, I cannot ſee what ſhould bee wanting: for he that hath ſuch a fruition of all good eternall, internall, externall, in body Soule and whole man, as brings with it a perfect quietation of the naturall appetite joyned with unſpeakable delight, and unmoved ſecurity (that I may contract all into a narrow roome) *Quis non illum beatum dixerit & non potius beatiſſimum*: I might enlarge theſe things with illuſtrations and probations if the matter required, but I think it ſo perſpicuous and evident to any that will conſider it, that it would be but loſt labour to dwell any longer upon it: eſpecially this being agreeable with that definition which you know is common out of *Boetius*, that *Beatitudo eſt ſtatus bonorum omnium aggregatione perfectus*, and that of *Anſelm Sufficientia commodorum omnium*, and that of *Auſtin*, *Beatus eſt qui habet quicquid vult & nihil mali vult* as they are alleaged by *Gregory de Valentia*: and I thinke it is the common notion that preſents it ſelfe to all men, when they heare that word *Happines*, to think preſently upon ſome univerſall good: and he that would make an emblem or picture of happineſſe, muſt ſet it forth like that of Peace among

among the Ancients with a *cornucopia* an horn of plenty in the hand, or like the picture of *Pan*, with all ſhapes and infinite variety: and therefore according to my promiſe and deſire *I* will now proceed to the ſecond aſſertion which ſhall explaine what eſſentiall happineſſe is, and wherein it conſiſts: wherein *I* may be more punctuall, becauſe it will be more properly Theologicall as you ſhall perceive:

Eſſentiall *Happines I* underſtand, which though it want many particulars, which are *de integritate felicitatis*, yet it hath all things that are *de eſſentia*, and hath enough to ſalve the name and title of happineſſe in truth and propriety: as a man that wants his arms or legs is not *integer homo*; but ſo long as the *Soule is united to the body* is a man: or, as the name being given according to the predominant part; wine doth not loſe the name of wine for a little water mingled with it: ſo here, though there be ſome wants and conſequently ſome miſery mingled with this happines, yet taking more of happines then miſery, it hath the name and nature of happines; and this I call *eſſentiall Happines*: and this I ſay muſt be placed in *God alone* and *our fruition of him* or *union with him*. But to handle this point more fully, as *I* purpoſe in the reſt hereafter to take ſome place of Scripture for a ground and foundation to build upon (where it may be done conveniently) ſo *I* will doe

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here: and that you ſhall find in the laſt verſe of the 144 Pſalme, where ye have theſe words *Bleſſed are the people that are in ſuch a caſe, yea bleſſed are the people whoſe God is the Lord*: which as you ſee, ſpeaks of bleſſednes, and as *I* conceive, couch as much of that argument, and for our preſent ſcope, as any that *I* could meet withall: and *I* am only ſorry the time is ſo ſhort that *I* ſhall be forced but to name the things *I* have to deliver, becauſe *I* reſolve to goe through with this point and diſpatch it at this time.

The *Pſalme* as may ſeeme, was compoſed in time of war, and is partly ſpent in a laudatory thankſgiving for ſucceſſe and victory; *Bleſſed be the Lord my ſtrength, which teacheth my hands to war and my fingers to fight*: and partly is *petitory*, conteining a ſuite to God for further ſafety and deliverance from the proud enemy and war, that the Church might injoy the bleſſings of peace *Bow thy heavens ô Lord and come downe, touch the mountaines and they ſhall ſmoke: that our ſons may be as plants grown up in their youth; that our daughters may be as corner ſtones poliſhed after the ſimilitude of a pallace*: and there having made a Catalogue of the benefits of peace, the Pſalmiſt concludes all with this *Epilogue*, this *ſweet* and *patheticall Epiphonema*; *Bleſſed are the people that are in ſuch a caſe, yea bleſſed are the people whoſe God is the Lord*: which hath two parts, as ye ſee, like the

the portion of *Aczah* that *Caleb* gave her, the Springs above and the Springs beneath; like the *bleſſing* of *Iſaak* divided among his two ſons: the *bleſſing* of *Eſau*, *the fatnes of the earth and the dew of heaven ſhall be thy portion*; and *the bleſſing of Jacob*, *the dew of heaven and the fatnes of the earth*: the bleſſings of the left hand, *Bleſſed are the people that are in ſuch a caſe*; and the bleſſings of the right hand, *yea bleſſed are the people whoſe God is the Lord*: I muſt ſpeake ſomething of either; and principally, as appliable to any man ſingle; yet ſo, that I will ſprinkle ſomething as they concerne a nation or people, for which the letter of the text is moſt direct.

The firſt point is this, *that outward proſperity and peace is a bleſſing of God, and confers to our happines*, whether you conſider one perſon or an whole people: you muſt underſtand this according to the ordinary diſtinction in this caſe, of *per ſe & per accidens*; it is ſo *per ſe*, in his owne nature, though we through our ſin may *interpolare naturam*, that I may uſe *Tertullians* phraſe of the Divell, in a ſenſe not much different, we may alter nature and make that which is of it ſelfe helpfull unto us, hurtfull: and thus that truth is evident and cleare. *Doctrine.*

Firſt, becauſe thoſe outward things have an *aptitude in them* to ſatisfie mans naturall appetite: for in every man (being a compound nature, the *vinculum* of heaven and earth in *Reaſon.*

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which both are, as it were, married by the conjunction of his ſoule and body) there is a double man, inward and outward: now this *homo externus*, agrees with that κοσμος αἰσθητος, as well as his inward with the κοσμος νοητος, as the *Platonicks* ſpeake: and therefore ſtands in need of outward things both for neceſſity to ſuſtaine and preſerve him, as alſo for lawfull delight to cheere and refreſh him.

Secondly, outward good things are to him both the *ſubject* and *inſtruments of many virtues*, and ſo great advantages in his courſe of godlineſſe, both to furniſh himſelfe, and to helpe and further his brethren, and in both to promote the honor of God in his true worſhip, and therefore *David*, who was a man of war, *could not build the houſe of God*, and that *Solomon* his ſon might, *God gave him reſt round about from all his enemies*, and riches in ſuch aboundance that gold in his time was like ſtones in the ſtreet, and ſilver like the duſt of the earth, and hence it is,

Thirdly that God is ſaid to give theſe bleſſings to his children as *teſtimonies* of his *love* and favor, and as *rewards* of their faithfull obedience: he brought the children of *Iſrael* out of *Ægypt* the *land* of bondage into *Canaan* the land of *promiſe*, out of the land where they were fed with onions and garlick, into the land that flowed with milk and hony: and wiſhes pathetically in the 81. Pſalme, *O that my people*

ple had harkened unto me, and Iſrael had walked in my wayes, I ſhould ſoone have ſubdued their enemyes, and turned my hand againſt their adverſaries; He ſhould have fed them alſo with the fineſt of the wheat, and with hony out of the rocke, I ſhould have ſatisfied them: But why do I go about to prove this ſince all the world almoſt is more prone to dote upon theſe externall bleſſings, as the only happineſſe, rather then to doubt, whether they confer to it at all or no! it was well ſaid that he that cal'd Riches *bona* goods firſt, was a better husband then divine, but it may be thought that the moſt are ſuch husbands that enquire *who will ſhew us any goods*, as though they were the onely good: and therefore I had more need to improve it by making uſe, then prove it by reaſon, and a threefold uſe, offers it ſelfe to our conſideration.

Application.

Firſt, *not to faſten our eyes* upon the things themſelves, but to *looke up to heaven and acknowledge God the author of all the good we injoy*, with humble thankefulneſſe, and thankfull humility: *Thou crowneſt the yeere with thy goodnes ô Lord and thy ſteps drop fatnes*, 65. *Thou prepareſt a table before me in the preſence of my enemyes. Thou anointeſt my head with oyle my cup runneth over*: the Lord hath given us that health and proſperity, and peace and plenty of all things that we injoy, *Bleſſed bee the name of the Lord*: But this not enough but therefore. Second-

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2. Let us labor to *imploy and improve all theſe bleſſings*, that he hath ſo liberally beſtowed on us, to the beſt advantage of his glory: leaſt God complain of us, as of the Jewes once in the Prophet, *That we abuſe his corn, and his wine, and his oyle*, I may ſay, his time and his wit, and his learning, to our unlawfull luſts and lovers: O that now when God hath given us peace from our enemies round about us, while we have meanes, we had alſo minds to build the Temple of the Lord, to advance the kingdome of our Lord *Jeſus Chriſt*: let us make theſe externall favors, but looking glaſſes through which we may behold the beauty of God that gave them; but as ladders *Scala creaturarum*, and ſtairs to climbe up to heaven: though they have a naturall goodnes in themſelves, yet they have no morall to us, but in *ordine* to this end without which they are vanity.

Thirdly, if theſe be good bleſſings and confer to happineſſe, then let us ſympathize *with the Saints that want them*; *Let us pray for the peace of Jeruſalem: Peace be within thy wals, and proſperity within thy pallaces:*

And now I come to the ſecond and more principall point, which I thought to have ſtood moſt upon, but the time hath prevented me: and therefore I will delineate onely the particulars, and perfect them at ſome other oportunity; for the former is not enough: he

he is not an happy man, whoſe bones are full of marrow, and his eyes ſtand out with fatneſſe: that ſwims in pleaſure and riches, and ſhines in purple and ſcarlet and fares deliciouſly every day: that lives in a land that flowes with milke and hony, and waſhes his paths in butter: but who then? *Bleſſed is the man, the people whoſe God is the Lord*: the point then is this:

Doctrine.

Our chief happines conſiſts in our union, with God and fruition of him: the phraſe I think whoſe: God is the Lord imports thus much, they who are in covenant with God, when God accepts ſome for his people and ſervants and teſtifies ſo much eſpecially by acquainting them with his ordinances, and when reciprocally they acknowledge and imbrace him for their God walking in humble obedience to his commandements, ſo that happines ſtands.

First, in that *relation between us and God.*

Secondly, is maintained by thoſe *actions mutuall* on either part: and thus the truth may be cleare for theſe reaſons.

Reaſon.

First, becauſe *God is the moſt eminent good of all*, incomparably beyond all other, both ſeverally and joyntly; and therefore the fruition of him is eſſentiall happines though others be wanting, becauſe there will be more good then evill in ſuch an eſtate, as that man is rich that hath a pearle ſuppoſe of infinite value, worth many thouſands though he want many things.

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Secondly, becauſe God *conteines all other things virtually in himſelfe*, ſo that he that hath God hath all, for he alone can and will give all.

Thirdly, becauſe *God alone can ſupply the want of all the reſt*, in the proper effect of *Happineſſe* by himſelfe, and all that we would deſire to find in them, we may have in him; for a full content and quiet of the mind and ſatisfying of the whole appetite, is that which we hunt for, and would faine diſtill; and milk out all the particulars we deſire, but this is richly and royally afforded us by God alone: *How excellent is thy loving kindnes ô God when the children of men put their truſt under the ſhadow of thy wing, they ſhall be aboundantly ſatisfied with the fatnes of thy houſe; and thou ſhalt make them drink of the river of thy pleaſure; for with thee is the fountaine of life, in thy light ſhal we ſee light.*

Application.

The uſes of this point may be theſe,

First, for confutation of all thoſe fond, and vaine opinions of the vulgar, or of the learned Philoſophers about happineſſe, ſome placing it in *pleaſure*, ſome in *honor*, ſome in *riches*, the moſt reaſonable in *virtue*, which well interpreted hath ſome truth, we have better learned to place it in the fruition of God.

Secondly, for *reprehenſion* of the practiſe of *carnall and worldly men*, that even in the boſom of the Church and Schoole of Chriſt, are ſuch *non proficients*, that they ſeek no further, neglecting the communion with God, and following

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ing those things with great greedinesse, *tanquam hæc sint nostri medicina doloris.*

Thirdly, for instruction of all, *Many say who will shew us any good*: but come hither, and as God said to *Moses*, *Ostendam tibi omne bonum*, when he gave him but a glimps of himself, & his glory, god is al good god is perfect happines.

4. For *Exhortation*, there is no man but desires happines: when the jugler undertook to tell every man what he wished for, and desired, and much company was met to see the issue of his promise with great expectation, out comes the mountebank and bids them be attentive, and then said, *Hoc omnes vultis, vili emere & caro vendere*: and another said *Omnes laudari se exoptant*, this *Austin* finds fault withall. *At si dixissent inquit omnes beati esse vultis, miseri esse non vultis, dixissent aliquid, antẽ nullus in sua nõ agnosceret voluntate*: Behold then this happinesse to enjoy the favor of God to have communion with him, labor therfore for this, use al means that God hath appointed, particularly this *Sacrament* to wch God invites us now at this time; wherein God offers himselfe to every beleever in a most neer communion: the *Sybarites*, when they invited to a feast were wont to give their women a yeeres warning to deck and trim and prepare themselves: this is an anniversary solemnity with some, and it were to be wished it were not so seldome with us: let us prepare

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our ſelves accordingly to be fit gueſts, for this table, not without the wedding garment: that we may preſent our ſelves before our God adorned with lively faith in Chriſt, and a reſolute purpoſe of denying our ſelves and our luſts and yeelding ſincere obedience to all his Commandements, and ſo he may dwell with us, and we may walk with him: we may be incorporated into him, he may live in us, & we in him: we may be aſſimilated to him in all holineſſe and righteouſnes and conformed to his image, which neere union is livly ſet forth in this Sacrament, in a word we may be ſo nouriſhed with this heavenly mannah that we may go on from ſtrength to ſtrength till we ſee God in Syon:

Fifthly and laſtly, for Conſolation for thoſe that injoy God amid all other wants: Excellently the Prophet *Habakuck*, *Although the figtree ſhall not bloſſom, neither ſhall fruit be in the vines: the labor of the Olive ſhall faile, and the fields ſhall yeeld no meat, the fleſh ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: though all earthly comforts forſake us, yet I will rejoyce in the Lord, I will joy in the God of my ſalvation.*

FINIS.

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Tho. Wykes.

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